The Christian Century

A Journal of Religion

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Should Churches Pay Their Debts?

The Philosophers and God

Editorials

The Rising Tide of Relief

By Paul L. Benjamin

P. 1593 1600

The Church Has No Choice!

By Maude Taylor Sarvis

In Defense of Liberalism

By J. S. Dancey

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In This Issue

MAUDE TAYLOR SARVIS with her husband, Guy Sarvis, was a missionary for several years in China. Mr. Sarvis was professor of sociology in the University of Nanking, and later at Vanderbiltuniversity, Nashville. He returned to China for a year as a member of the fact-finding commission for the laymen's inquiry. They have recently gone to the Southern Methodist university at Dallas, Texas. The article in this issue is the result of their joint thinking, but Mrs. Sarvis wrote it.

PAUL L. BENJAMIN a social worker of wide experience, is now executive secretary of the Buffalo (N. Y.) Council of social agencies. He was formerly associate editor of the Survey, and he served as director of public relations for the commission on the cost of medical care. In his article in the present issue he sketches the growing magnitude of the relief problem and the changing theory which has been applied to it, and indicates the inadequacy of any system of doles and the necessity of coordinating relief with employment.

J. S. DANCEY is director of the Wesley foundation at Iowa State college, Ames, Ia., and pastor of the Collegiate Methodist church in that city. He has contributed other significant articles to The Christian Century.

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The CHRISTIAN CENTURY

December 12, 1934

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Calendar of Coming Events

Dec. 9-14. Twelfth session of the Institute of world affairs, Mission Inn, Riverside, Calif.

Dec. 11. Extension lecture and museum tours at Oriental institute, University of Chicago.

Dec. 11. All day forum on social relations, Massachusetts federation of women's church societies, Pilgrim hall, Boston.

Dec. 11. Massachusetts branch of fellowship of reconciliation, fortnightly discussions, Boston.

Dec. 11-13. Baptist board of missionary cooperation, Chicago.

Dec. 12. Atlanta Methodist conference, Gainesville, Ga.

Dec. 16. Ford hall forum, address by John T. Flynn, "Some Popular American Delusions 'Is There a Santa Claus?'"

Dec. 16. Chicago Sunday evening club, address by Paul Scherer.

Dec. 27, 28. Meeting of the American society of church history, Hotel Mayflower, Washington, D. C.

Dec. 27, 28. Second annual youth institute, Moorhead, Minn.

Dec. 28-30. National conference of students on politics, Chicago, under sponsorship of Y.M. and Y.W.C.A., L.I.D., Foreign Policy association and others.

Dec. 30-Jan. 6. Annual national convention of evangelists and Christian workers, Moody memorial church, Chicago.

Jan. 7. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.

Jan. 7-13. Week of prayer.

Jan. 8. Annual meeting of greater Boston federation of churches, Church of New Jerusalem, Boston.

Jan. 13. Pulpit exchange Sunday.

Jan. 14. Mid-winter meeting, Indianapolis Baptist association, Indianapolis.

Jan. 14-16. Minnesota state pastors' conference, St. Paul, Minn.

Jan. 15-17. Florida Baptist convention, DeLand, Fla.

Jan. 15-17. Indiana state pastors conference, Indianapolis.

Jan. 15-26. Midwinter meeting of Congregational secretaries and commissions, Evanston, Ill.

Jan. 22-25. Tenth annual conference on "Cause and Cure of War," Washington, D. C.

Jan. 25. Y.W.C.A. annual meeting, Indianapolis.

Jan. 26-30. Annual missionary assembly, Orlando, Fla.

Jan. 27-30. Annual missionary assembly, Deland, Fla.

Jan. 27-Feb. 3. Christian Endeavor week.

Jan. 30-Feb. 1. Annual missionary assembly, Palm Beach, Fla.

Jan. 31. Florida Methodist conference, Jacksonville, Fla.

Feb. 2-7. Annual missionary assembly, Miami, Fla.

Feb. 11-18. Annual meeting International council of religious education, Stevens hotel, Chicago.

Feb. 12-14. Virginia Baptist convention, Bristol, Va.

Apr. 30-May 1. Annual meeting, department of evangelism, Federal council of churches, Washington, D. C.

May 15-19. Spring meeting of the Methodist board of bishops in Chicago.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

EXTENDED comment on the decision of the federal supreme court in the case of the California students who objected to military training must be reserved until the full text of the opinion written by Justice Butler is available, and until the separate but not dissenting opinion of Justices Hughes, Brandeis and Cardozo is at hand. The decision upholds the right of the University of California, a land-grant institution enjoying federal aid and having an R.O.T.C., to make military training compulsory for all students regardless of their moral or religious scruples against war. "The fact that [the students who brought the action] are able to pay their way in this university but not in any other institution in California is without significance." Attendance at a state institution is apparently viewed as a privilege conferred by the state upon those who meet whatever conditions it imposes, not a right that can be claimed by all who are qualified. That word "privilege" has a strange sound in this connection. Of course from one point of view education is a privilege; living in a country like the United States is a privilege; living in California is a high privilege! But these things are also rights to native born American citizens. They may be privileges, but they are not special privileges reserved for the favored ones and to be withheld from those whose opinions are not those of the majority.

Supreme Court Supports Military Training

Rights on a Deeper Ground than Law

THE renunciation of war by the federal government also appears to the supreme court to be irrelevant to the right of an individual to renounce war and still enjoy the rights and "privileges" of citizenship. It is still the duty of the government "to preserve itself in adequate strength" (presumably military strength), and the reciprocal duty of every citizen "to support the government against all enemies" (presumably by war). The peace pact does not excuse the individual from preparing himself to do what the nation has declared shall never be done. Further, exemption from bearing arms, when granted, is a privilege conferred by acts of congress, not by the constitution. The court will find, sooner or later, that it rests upon something deeper and more fundamental than either. Conscience has rights. It is old-fashioned to call them "natural" rights. Call them, then, rights that have developed in the course of history and the evolution of society. We have evolved to the point where it is neither expedient nor practicable to force the consciences of men who are in revolt against war, or to penalize them by withholding their normal "privileges" as citizens. The decision is a serious setback to the cause of peace and religious liberty. Militaristic nations will think they understand it perfectly, and Italy will see itself entirely justified in giving military training to all her children from kindergarten up.

Mexico's New President Takes Office

GENERAL Cardenas was inaugurated, on December 1, as Mexico's forty-fifth constitutional president. The ceremony was the triumph of youth. The new president is thirty-nine years old. The oath of office was administered by Enrique Flores, 29, president of the chamber of deputies. The event also marked the confirmation, if not the triumph, of the party and the policies which have dominated the course of the Mexican government since the victory of the national revolutionary party, and a renewed allegiance to the six-year plan which that party adopted a year ago. It must not be forgotten that Mexico thinks of itself as engaged in a continuing revolution, and that the test of every patriot is that he shall keep alive the revolutionary spirit. One feature of that plan is the education program which has brought the government into collision with the church. The attitude of the incoming president on this point is indicated by his inaugural statement: "Children must understand human activities from a scientific, liberal viewpoint. My government will encourage socialistic education with the purpose that all children shall understand the aspirations of the proletariat." Advance information hinted at the probable appointment of Tomas Canabal, governor of Tabasco and the most implacable foe of

the church, as minister of education. This proved to be erroneous. Tellez, a less radically anti-religious man, is minister of education, and Cabanas is minister of agriculture. But the president's statement promises no truce in the war upon religion in the schools.

Americans Protest Mexico's Threat to Liberty

UNDER the auspices and initiative of the national conference of Jews and Christians, five hundred American leaders have signed a statement giving their "moral support to those who labor for freedom of worship" in Mexico. Catholic support of such a declaration can be taken for granted. Most of the signers were Jews and liberal Protestants—not necessarily liberal in theology but liberal in their conceptions of human rights and religious freedom. Disclaiming any purpose of interfering with Mexico's sovereign right to solve her immediate problems in her own way, they unite to "register our alarm at every restriction upon the right of churches to function, and the right of individuals to practice the religion of their choice . . . and to express the anxiety with which we view every threat to liberty of conscience and the freedom of the soul." With this declaration The Christian Century desires to associate itself without reservation. If we have passed the point where it seems justifiable to rush to arms to redress grievances beyond our borders, or to impose our ideas of propriety upon other nations with the heavy hand of military or diplomatic intervention, it is the more necessary that the sentiments with which we view assaults upon liberty shall be made articulate and unmistakable. Mexico must solve its problems as best it can, and they are not simple problems. There are accumulated burdens of oppression and suppression to be cleared away to give scope to those "aspirations of the proletariat" to which President Cardenas referred in his inaugural. But in facing those problems Mexico is entitled to a friendly but frank statement of the reactions which her policies arouse in the minds of her neighbors.

A Constructive Spirit In Missions

SOMEWHAT over a year ago in the fiercest heat of controversy over "Rethinking Missions" the committee for the presentation of the laymen's report came into existence. That committee has now become reincarnate under the name "Modern Missions Movement." It is publishing a list of thirty-nine approved projects and, list in hand, it steps out among the churches to find supporters of the projects. The committee is and will continue to be under heavy suspicion from some mission boards. Yet the new name and function of the committee not only represent a modification of its strategy (see editorial in The Christian Century for May 30), but symbolize a modification in the attitude toward worldwide missions on the part of even its most critical friends. The laymen's report and last year's committee for its presentation appeared chiefly analytic and critical. Rightly and necessarily. The present committee has stopped talking about the wrong kind of missions and has begun to help create the right kind. That is what needs to be done by the whole church, and done quickly, for mission boards in the end will do about what intelligent and audible lay opinion requires. Especially is it a suitable time to do this because students are ready to go out, as they were not so ready in the disintegrated twenties, and they wish to do a new kind of job. A Hartford group has been hammering for some months at all the major boards for a chance to go out and refusing to take no for an answer. They are not asking for a traditional type of appointment. They are asking to be sent as an interdenominational team to pioneer; and by pioneering they do not mean merely going to some geographically obscure or culturally primitive place. They wish to form a "rural reconstruction unit," each individual as a specialist meeting a specific need of village life—agriculture, religious education, evangelism, hygiene, rural sociology, etc. There are many students of the same spirit and competence now in college. They have been convinced that beyond all missions is the world church, a world community, needed more than ever amid the deepening fissures of political and economic life. What are the churches going to do with them?

The Bonus—All, None, Or Compromise?

WHAT is going to be done about the bonus? The American Legion convention swept aside every appeal to reason and demanded immediate cash payment of the certificates in full, without discount for anticipating the authorized date of payment by ten years. The President has been consistently opposed to payment of the certificates before they are due, and there is no reason to believe that he has changed his mind. Bonus boosters boast that they can pass the bill over his veto. Senator Harrison has proposed, as a compromise, that the bonus be paid immediately to all veterans who can show that they need it. This would take care of all the cases which furnished the legionnaires with their emotional appeal. The proposal has merit. One does not like to think of veterans in want with bonus certificates in their pockets. Of course they do not need to keep them there, for even now they can cash them, though at a discount. Still, it would not sink the country to pay them in full. Senator Harrison estimates that it would take about $264,000,000—a respectable sum, which would once have been a very dignified amount, but only 12 per cent of the cost of satisfying the legion's demand. But, or therefore, it does not satisfy. The national commander of the legion turns with scorn from this proposal to pay only those who need it and replies that "there is nothing to compromise" because the action of the convention constitutes a "mandate" which he can neither modify nor disregard. So there it stands. The legion, officially, is on record as demanding the whole two billion dollars at once—and the only cost to the government, it says, will be for the paper it is printed on, so we can see what

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kind of monetary policy that will embark the government upon. One-eighth of this will relieve men who need relief. The rest will be just so much currency put into circulation. Spending it will help business. So it would whoever spent it.

French and Germans Agree On Saar Settlement

A PLEASANT note of harmony was struck, in the midst of much international discord, when the French and German ambassadors at Rome, in cooperation with the league of nations committee, put their names to an agreement with reference to the Saar. It is assumed, in this accord, that the plebiscite of January 15 will annex the territory to the reich. It seems a safe assumption. There has never been a chance that the vote would favor annexation to France; and the other alternative, permanent government under the protection of the league, would please nobody. But the mines, which give the Saar its chief value, were given to France in the reparations settlement, and Germany agreed to buy them back, if the territory came to her, at a price to be agreed upon or fixed by a neutral board. Figures ranging upward from $400,000,000 had been mentioned as the value of the mines. Obviously Germany could pay no such sum. The agreement just signed fixes the amount at $59,000,000 plus eleven million tons of coal. Germany agrees, among other things, to give equal rights to all inhabitants regardless of race, language or religion. There will, then, be at least one area in Germany where the Jews will be safe. If one may judge from the text of the accord, as presented in the first press releases, both Germany and France have exhibited a flash of good sense and good feeling in coming to this settlement. There seems to be reasonable ground to hope that the Saar is one wound upon the body of Europe that will heal by first intention and not become a suppurating sore.

The Constitution Will Survive

DAILY the public is being bombarded with respect to the flagrant disregard of the constitution by the present administration. We are warned of administration threats to freedom of the press, to legitimate private enterprise, to the integrity of currency, to the financial stability of the nation. One can sympathize with any nervousness induced in the public mind by these considerations. Such nervousness may be allayed, however, by a very simple measure. It is the perusal of part of a paragraph at the end of the twenty-fifth chapter of Bryce's "American Commonwealth." For the benefit of any who may not have read the passage, we quote it. After remarking that the American people have a great practical aptitude for politics, Bryce proceeds: "In 1861 they brushed aside their darling legalities, allowed the executive to exert novel powers, passed lightly laws whose constitutionality remains doubtful, raised an enormous army, and contracted a prodigious debt. Romans could not have been more energetic in their sense of civic duty, nor more trustful to their magistrates. When the emergency had passed away the torrent which had overspread the plain fell back at once into its safe and well-worn channel. The reign of legality returned; and only four years after the power of the executive had reached its highest point in the hands of President Lincoln, it was reduced to its lowest point in those of President Johnson. Such a people can work any constitution. The danger for them is that this reliance on their skill and their star may make them heedless of the faults of their political machinery, slow to devise improvements which are best applied in quiet times." The present times, of course, are not quiet, and the needed improvements today are more than merely political ones. But getting nervous will not help us any and is, as Mr. Bryce believed, unnecessary.

Karl Barth Suspended for Refusing Nazi Oath

NOT formally refusing to take the prescribed oath of personal allegiance to *der Fuehrer,* but suggesting as an alternative that he be permitted to take it with the reservation, "so far as I can defend it as an evangelical Christian," Karl Barth has been suspended from his professorship at Bonn and it is reported that disciplinary proceedings are to be instituted against him. Barth's international eminence as a theologian gives the event a publicity value which the dismissal of a lesser man would not have and will cause it to have repercussions which would not attend the removal of an unknown professor. In principle, however, there is nothing new about it. German university professors, even of theology, are rated as civil servants. That in itself is an arrangement which has in it the seeds of trouble, but it has existed for a long while. Under the new system of autocratic rule in the totalitarian state, all civil servants must swear fealty to the chancellor and leader. It was inevitable that the clash would come when the oath was presented to a civil servant who, as a professor and a Christian, rejects utterly the conception of church and state which is inseparable from totalitarianism. It is pointed out that other churchmen who protest against the enslavement of the church have found it possible to take this oath of personal loyalty, and that Barth's scrupulousness in refusing it may embarrass the others and hinder their cause and his. Doubtless Barth could have taken the oath if he had been less sensitive to its implications; and doubtless on the same terms Professor Macintosh could have taken the oath required for naturalization. But they both clarified the issues by refusing.

Indignation Needed at Home —The Kraus Case

IT is not only in Germany that professors are sometimes dismissed for reasons that seem too thin. Professor Arthur J. I. Kraus, who had to flee from

Poland in 1930 because of injustice to the Jews, entered the United States on a temporary permit and secured a position as instructor in philosophy at the City College of New York. In December 1932 he went on a hunger strike to call attention to the violence directed against minority groups in the Polish universities. Returning to his duties, he submitted to informal examination to determine his physical fitness to teach and was pronounced mentally incompetent. His dismissal from his post followed immediately. Without employment, his status lapsed to that of an alien temporarily admitted and deportation was ordered. A stay of this order was secured. Persons of national reputation—including John Dewey, Ernest F. Scott, Reinhold Niebuhr, John Haynes Holmes, Professor Einstein, Henry Sloane Coffin, and scores of others—who have investigated the facts, testify that a grave injustice has been done, both by a snap judgment of mental abnormality, which has been canceled by subsequent examinations by eminent psychiatrists, and by the refusal of the authorities to grant any review of the case. Faced with deportation to a country where his life will be in danger, Professor Kraus's situation is desperate. The Churchman and the Living Church have given full pages to his cause. Surely there ought to be enough righteous indignation left in us, after we have expended all we can on the ruthlessness of Mexico and Germany, to make an effective protest against robbing a defenseless alien of his occupation, his sanity and his life.

The Philosophers and God

READERS of the correspondence of three distinguished philosophers, including Professor Dewey, on the theistic implications of Mr. Dewey's new book on religion (see last week's issue of The Christian Century) will divide into two groups: those who sense the radical importance of the discussion and follow it with zest and hope, and those who see nothing in it but words and turn from it with impatience. To the second group belong those who refuse to think about God at all, being content devoutly to search for his will in order that they may live in obedient fellowship with him. Their intellectual interest in the meaning of the word God has never been aroused. It is doubtful that many such are readers of The Christian Century.

But the second group may also include some who do indeed think about the theistic problem but are still unable to follow this particular discussion. They have never been introduced to the problem in the form in which it has emerged in modern science, and especially in the modern science of psychology. Many of us do our theological thinking within the more traditional framework of rationalistic premises, or in terms of what we have become accustomed to call our human "needs." To all such, any discussion of the problem in its modern form will seem remote and thin, if not unreal. We are accustomed to arguments of another kind. We are accustomed, for example, roughly, to an argument like this: The universe is a universe of order, of law; there must therefore be a lawgiver, an intelligent Creator. Or this, also roughly: Man is so constituted that he can fulfil his highest possibilities only by the help of a higher power; he *needs* a God; therefore there must be a God.

The first of these is a rough suggestion of a method of proof which may be called "rationalistic." The second is a rough suggestion of the "pragmatic" method of proving the existence of God. Either or both of these types of reasoning are congenial to the minds of those religious people who have not come strongly under the influence of modern scientific method, especially of that application of scientific method called psychology. But for those who have once come under the influence of modern psychology both of these types of argument are suspect, if not already condemned. It is out of the science of psychology that most of our more recent troubles with religious theory have sprouted. And it is the particular kind of psychology upon which Professor Dewey's philosophy is based that has caused more trouble among theological thinkers than has been caused by any other factor in modern thought.

Mr. Dewey's philosophy goes by the name "empiricism," as contrasted with rationalism and pragmatism. Under the profound and widespread influence of his philosophy upon our educational system—from the research laboratory of the university all the way down to the kindergarten—there has been produced in our midst a generation of educated people who cannot any longer do their thinking about God in terms of either the rationalistic or the pragmatic argument. They think they see the fallacy in the argument which rises from law to a supernatural lawgiver; and observing so many human "needs" for which life provides no satisfaction, they are unable to see that a belief in God based upon our "need" of a God is anything but wishful thinking.

The result is that the philosophy of thoroughgoing empiricism which dominates American intellectual life has wrought devastation to religious faith over wide areas. It has alienated the present generation of educated and partly educated youth from the Christian tradition by making the language of religion seem like a foreign tongue. It has taken the heart of reality out of the act of worship and has reduced prayer to an exercise of pure subjectivity. A modern youth who has been drawn into the orbit of characteristic modern educational ideas can be attracted into the orbit of conventional religion only by the appeal of more or less irrelevant or auxiliary activities which in many churches are being increasingly substituted for the frank and direct appeal of religion itself.

Turning away from this philosophy of radical empiricism the religious mind of our time is seeking anchorage in various harbors—neo-classicism, Barthianism, mysticism, and even the scholasticism of Thomas Aquinas. These all join in a common revolt against what they call the "subjectivism" of the empirical school. They also have this in common, that they turn their backs upon scientific method and especially upon scien-

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tific psychology as they seek for some authoritarian control of human experience which transcends every scientific or psychological criterion.

It is just here that the contribution of Professor Wieman gets its significance. He is a thoroughgoing empiricist—as thoroughgoing and radical as Professor Dewey himself. He is impatient of all attempts to escape from scientific method in order to invest life with religious meaning. Yet he confesses his faith in God, in a God whose ways man must seek to know and to whom he must render supreme devotion. Here is an empiricist who is also a theist and a theologian. Among conspicuous contemporary philosophers we know of none who stands within the empirical movement and expounds a doctrine of God in terms so thoroughly consistent with scientific realism and empiricism.

Thus it was inevitable that when Mr. Dewey appeared with a book dealing with the question of religion, Mr. Wieman would be among its keenest readers. And, naturally, his comments upon the book would be deeply significant. Mr. Dewey in a life-time of writing had deferred until this late date any discussion of religious subjects. Here at last was an extended statement of his own religious attitude and his estimate of traditional religion. In an article in these pages (issue of November 14), Mr. Wieman, on the basis of numerous passages in Mr. Dewey's book, welcomed its author into the fellowship of those who are critically reconstructing the idea of God. Thereupon, Professor Aubrey, a colleague of Professor Wieman's, challenged the latter's interpretation of Mr. Dewey. The Christian Century, before publishing the correspondence, submitted it to Mr. Dewey himself for arbitrament. The arbiter decided for Mr. Aubrey, leaving Mr. Wieman in the position of having read his own views into Mr. Dewey's mind. Thereupon, the whole case was again laid before Mr. Wieman who, courteously abandoning his claim that Mr. Dewey *intended* to develop an idea of God that is more than the work of human imagination, argued that he *must* do so to maintain the logical consistency of his own empirical philosophy.

Into the subject matter of this most significant discussion it is not our purpose to go. But we are bound to express the opinion that Mr. Dewey does not meet Mr. Wieman's contentions squarely. Both in his book and in his letter of last week he makes all the affirmative statements which are needed to justify Mr. Wieman's theistic interpretation. One wonders if there is not something besides the logic of the case which determines Mr. Dewey's rejection of Mr. Wieman's hand of fellowship. In his letter there seems to be disclosed an inhibitive fear lest if he concede a single point of agreement with a confessed theist his concession is likely to be magnified by religious people and extended far beyond its legitimate meaning. Such wariness is understandable. In most cases it is justified. Religious people do tend to magnify to the point of distortion the hints and implications of theistic doctrine expressed by scientists and conspicuous philosophers. It is no discredit to religious faith to do so; on the contrary, it betokens the depth and vigor of the human hunger for God that it can feed upon such crumbs as fall from the table of scientists and philosophers.

But in Mr. Wieman Mr. Dewey meets a theist who has demonstrated his absolute devotion to scientific method and to the philosophy of radical empiricism of which Mr. Dewey is himself the most authoritative expositor. Therefore he had no adequate grounds for fearing his thoughts would be used to support a kind of religion which he opposes, nor need his wariness have led him to read into Mr. Wieman's thought the ideas of supernaturalism and the identity of God with the universe. Mr. Wieman rejects both supernaturalism and pantheism. His thesis deserves to be met on its intrinsic merits, without regard to any supernaturalistic or pantheistic consequences which may or may not flow from it.

One could hope that Professor Dewey might be persuaded to thrust altogether out of mind his aversion to supernaturalism, anthropomorphism and any other features of conventional religion which are repugnant to him, and meet Mr. Wieman frankly on the level of an empirical philosophy, in the exact terms of Mr. Wieman's own statement of his position, without regard to consequences. It is our conviction that such a candid meeting of these two minds would have far-reaching results.

Our interest in this discussion is the more intense because we have no faith at all in the persistence and permanency of any of the types of obscurantism or reactionism referred to above. Science is here to stay. It will in the end dominate human thought. Religion is not helped by running away from science. To it, in the long run, every other method of establishing knowledge and investing human life with its fullest possible meaning must be subjected for criticism and judgment. With Albert Schweitzer we must all agree that thinking is itself religious and that true religion is a thinking religion. In periods of confusion and desperation and half-science, like the present, the hearts of men will wander off into obscurantist paths in search for spiritual security. But all these paths are blind alleys. Those who walk in them will some day have to return once more to sound intellectual procedure.

Professor Dewey has at last offered to the problem of religion a substantial contribution, albeit with characteristic and admirable restraint. Under the influence of his philosophy, the whole problem of religion requires reorientation and restudy. At the zenith of his career he could do no greater service to his generation than, with all the barriers down, to meet a thinker of his own school of thought, like Professor Wieman, on the easy terms of mutual candor, in an earnest attempt to explore the empirical hinterland in quest of a sound objective basis for religious faith. Despite his assertion in last week's letter that such unity as exists in nature is solely the work of human imagination and choice, we do not believe he is stating his deepest thought. His whole philosophy and his ethics rest upon the presupposition of the existence of at least the kind of unity in nature which is capable of producing human beings *with* an imagination. Human imagination, thus, is part

of nature. To say that imagination can function autonomously to unify nature and retain its validity in so doing, is inconsistent with the basic premise of Mr. Dewey's own thought, namely, that man is organically a part of nature.

So at least it seems to us. But our opinion is a lay opinion. Mr. Wieman stated the case more cogently in his final reply last week. He appeals from Dewey alarmed lest a certain type of religionist take his theistic concession and run away with it, to Dewey writing calmly with his eyes fixed upon reality and unaware of the need of circumspection in the presentation of his thought. Whether Mr. Wieman's interpretation of Mr. Dewey's book is warranted or not, his thesis that there is far more implied in Dewey's philosophy than Dewey himself has explicitly stated is bound to excite widespread interest. We hope that Mr. Dewey will see the importance of giving this interpretation of his thought a full examination.

Should Churches Pay Their Debts?

MOST CHURCHES, of course, do pay their debts. So also do most religious and philanthropic organizations. But some cannot pay them. And some too easily allow themselves to be persuaded that they cannot; or that, in a period of deflation and devaluation, it is not important that they should; and so they do not.

These lines are not written in the interest of the creditors, or to fortify the case of any bondholders' committee, but are addressed to the debtor organizations—in confidence, as it were, and solely out of solicitude for the moral health, the honor and the reputation of the church.

It is worth repeating that most churches have continued, through this period of unprosperity, to be sensitive to their financial obligations both to those whose income is dependent upon the churches' payment for services and to those whose loans constitute debts now evidenced either by unsecured notes or by mortgages or bonds. When a complete audit of these years is made and the debits and credits are all set down, there will be due recognition of the stern rectitude which has held hundreds of Christian organizations to a sense of their obligations and the heroic sacrifice which has been the price of their fulfilment. Churches are still good risks.

There are also some that would pay if they could but cannot. In this respect, churches and church-affiliated organizations are in a case no different from that of other corporations. These are difficult times for people or corporations that over-built or over-extended on borrowed money in the days of inflation. Who that has anything does not have a few bonds that have turned sour because the net income of the issuing concern will not pay the interest? The good faith of the borrower cannot be impugned. The income—whether from the sale of the product as in the case of a factory or farm, or from rentals as of a hotel or apartment house—is simply not enough to meet the fixed charges after paying the running expenses necessary to keep the affair a going concern, without which there would be no income at all. Sometimes the bondholders foreclose their mortgage, take over the property, and still cannot sell it and get back their principal or operate it and make the interest. And sometimes, foreseeing such failure, they prefer to grant a reduction of the interest rate or write off part of the debt and leave the property in the hands of the owners of the equity—or what they hope may some day again be an equity. The frequency of such readjustments of indebtedness is evidence of the fact that, in the industrial field, debtors may be honest but unable to pay under present conditions the debts contracted under different conditions, and that creditors may find it both fair and profitable to compromise their perfectly legal claims for something like ten or twelve ounces to the pound of flesh.

The case is not radically different with many churches and other religious corporations. They borrowed too much and built too ambitiously. They knew no more about the impending financial storm than did the great financiers and statesmen—and that was nothing at all. The cautious and complacent Mr. Coolidge had said, in December 1928, that the state of the country never presented a more pleasing prospect. Mr. Hoover had said, a few months earlier, that we were "nearer to the final triumph over poverty than ever before in the history of any land." The prescient Mr. Babson had predicted, on condition of Republican victory in 1928, "continued prosperity for 1929." Through the first year of the depression, all the great ones were preaching the need of "confidence." Shortly after the great stock market crash, Mr. John D. Rockefeller announced that he and his son were purchasing "sound common stocks at levels which we believe represent sound investment values"—but three years later the market price of common stocks averaged one-tenth of the price at the time of these purchases. In January 1930 Mr. Andrew W. Mellon "could see nothing that is either menacing or warrants pessimism"; Mr. Hoover announced in May that "we have now passed the worst"; and in September the president of the New York stock exchange, Mr. Richard Whitney, said that "the business horizon is clear."

But, as events have proved, the country's financial disease was too serious to be cured by the nostrum of confidence, whether natural or synthetic, and debtor churches, like debtor farmers and industrial corporations, found themselves seriously embarrassed in meeting the fixed charges they had assumed when everyone thought affluence would last forever. The churches are no more to be blamed than the others for not knowing more about the financial future than the President of the United States, the secretary of the treasury and the most eminent experts in economics, and they are as much entitled as any to avail themselves of any refunding or reduction of their indebtedness that their creditors will agree to—if and when the load of debt in its present form cannot be carried.

That last condition is of the utmost importance.

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Churches are justified in seeking a writing down of their bonds or other obligations, or can be excused for defaulting on them, when—*but only when*—the load of debt in its present form cannot be carried. The thing that makes it worth while to comment on the matter is the fact that some churches and church-supported institutions are standing from under their financial responsibilities when there is no convincing evidence that the burden is beyond their powers. Such a situation imperils both the honor and the reputation of the church. In financial integrity, the church ought to be like Cæsar's wife—"above suspicion"; not "all things to all men." The church should pay its debts.

It is not easy to pass judgment upon particular cases, and so far as we are concerned there is no need to do so. It is far more difficult to determine, from the outside, whether or not a church can pay its debts than to audit the accounts of an industrial concern or a hotel and determine whether it can meet the interest and the maturing principal payments on its bonds. The latter earn the income from which fixed charges must be met; earnings and costs of operation can be checked; and even a bondholders' representative can understand that the concern must be kept in going condition if the creditors are to get anything out of it. To kill the goose that lays even a diminished number of golden eggs is disastrous for the goose and unprofitable for the egg-collectors.

But with churches, more intangible factors are involved. Their income is derived not from earnings but from gifts. Gifts are often made for specific purposes, and faith must be kept with donors as well as with creditors. The functions of the church which appeal to the loyalty and kindle the liberality of its members must be continued. The maintenance of these functions is as essential to the life of the church, and hence to the ultimate payment of all its obligations, as the purchase of leather is essential in operating a bond-burdened shoe factory for the benefit of its creditors. But on the other hand, there is a degree of flexibility in a church budget which does not exist in the operating expenses of a shoe factory, and the designation of gifts can be largely influenced by the church's leadership. No church can claim exemption from the moral obligation to pay its debts on the ground that it "cannot pay," if its leaders take the obligation lightly and make no serious effort to secure money for that purpose.

One cannot fail to observe that there is throughout the world a general slackening of the sense of duty to discharge financial obligations. The writing down of war debts and the subsequent repudiation of the remainders by honorable nations may have something to do with it. The scaling down of the fantastic reparations figures may have been an influence. The cancellation of the gold clause, however justifiable and necessary, marshaled us the way that we were going, toward a less rigid idea of the fixity and sacredness of debts. Moratoriums and readjustments downward of thousands of private debts to bring them within the possibility of payment by financially weakened debtors have accustomed us all to view the figures on the face of a note not as the absolute measure of an accepted responsibility but as the point of departure for negotiations for a new settlement. We are habituated to the idea that the whole "debt structure" requires reconstruction—as it unquestionably does—and there is a strong temptation to postpone the meeting of one's own obligations until they have been rewritten.

Moreover, the whole capitalistic system has been so heavily and so deservedly under fire that the simple act of paying one's debts in full and on the dot—once accounted as among the most laudable of the Christian virtues—seems to some akin to burning incense on the altar of a discredited god. There may even be an illusory sense of virtue in withholding this tribute to the moloch of the market-place.

In defense of the capitalistic system we have not a word to say. It is more an incubus upon humanity than an instrument of its progress. It must be reconstructed if it is to recover from the collapse caused by its own weight and rottenness. But it does not follow that the desired reconstruction can commence with the private repudiation of debts. Whatever form our economic life is to take in this generation or the next, it cannot exist without recognition of the obligation of contracts and a sense of the moral urgency of keeping faith when promises have been made. He who sweareth, even to his own hurt, but changeth not is still the only kind of human material out of which a stable society can be built.

It is part of the business of churches to produce characters of that kind, and to illustrate by their own financial practice the principles which they inculcate. He who can pay but won't pay what he owes, is not an honest man. The institution that can pay but won't pay is not an honest institution. The man or institution that is slippery in finding avenues of evasion and ingenious in constructing theories for excuse, has no moral value in a world where so many things are necessarily in flux that the stability of a few simple virtues is more than ever important. As our readers know, The Christian Century holds strong views on the importance of the church disengaging itself from all responsibility for the maintenance of the capitalistic system—or any particular economic system. The release of religion from financial entanglement brings to mind the name and the example of St. Francis. To be sure, the Little Poor Man of Assisi did not propose the reconstruction of the world order but only the reorientation of himself in it by exalting poverty above possessions. Yet the course of action which he proposed and followed was sufficiently revolutionary. But note: He began it not by repudiating his debts but by stripping himself of his property, even to his outer garments. When the church gets ready, if it ever does, to adopt a really revolutionary attitude toward mammon, it will begin not by cultivating loose ideas as to its obligation to satisfy its creditors up to the very limit of its power, but by divesting itself of its possessions. That would be an impressive gesture—foolish perhaps, but certainly sincere. The opposite gesture, keeping the property and lightly tossing aside the debts, is neither sincere nor impressive and is certainly foolish.

The church will be in no hurry to strip itself of all

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its worldly goods, nor should it be. But so long as it enjoys the benefits of ownership it must also bear the responsibilities of membership in economic society. It cannot have the assets without the liabilities. The church should pay its debts!

Fan-Li — and What He Missed

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you know who Fan-Li was? No! I can forgive you; I did not know till last week. Fan-Li, you must know, was a Chinese sage, who long before the birth of Christ won a great victory and was offered half the kingdom if he would return and be received in triumph. But he sailed away in a light boat and was seen no more.

We must not be too severe upon this poor Chinese. He did not have the privileges of our modern times. He lived B.C. But no such facts can diminish our condemnation of his conduct and even our horror at it. For consider what he might have done. He might have ruled over half a kingdom and, though in peace he might have failed as completely as he had succeeded in war, still what man of sense would refuse half a kingdom? Consider moreover the delight of publicity which he refused; the columns in the local press—you question this, Mr. Editor, on the ground of its historical inaccuracy. But remember, sir, that I am speaking not of Europe but of China, where it is not improbable that they had a press in the days of Fan-Li. But to resume, he might have been interviewed and been honored by many banquets; and what if his digestion were ruined—that is a small price to pay for much glory. He might have been paid fabulous sums for articles which he signed, dealing with The Modern Girl in Peking or My Favorite Film (see remonstrance above concerning China, but in this case you, sir, are probably right. They had no films in China B.C. As you were!).

Being only a heathen Chinese, he could not be expected to value rightly these modern improvements. He simply faded out of the picture when his work was done.

But chiefly did he miss his way through not writing his memoirs of the war which he had so gloriously waged. He might have told it in such manner that due credit would have been given him. He might have appropriated all the glory and thrown all the blame for mistakes upon General Wang of the tenth army or Field Marshal Chang of the Celestial Blues. There were publishers eagerly waiting for those memoirs. They waited in vain. Fan-Li had many virtues; he was a sage who understood the "way," but he simply did not know the elements of publicity. We see him calmly sailing away in his light boat, coming doubtless to some distant village, where he would talk at evening with the elders and ponder upon the "way" and think with sorrow of the sufferings of war. What an end!

Civilization may have its failures. We may be inferior to the ancients in some things. There cannot be many poets today who surpass Homer and Virgil. But at least we have gained in our command of publicity. We do not fall into the follies of that older world of China in which it was considered seemly that when a man had done his work he should retire and be seen no more.

It is a sad story, sir, but sometimes it helps us to remember from what low beginnings we have reached our present happy estate, and we must always remember that if poor Fan-Li had lived today he might have ended differently.

Yours in the age of the spotlight,

QUINTUS QUIZ.

VERSE

Return

I CAME to England, rapt with hopes and dreams,
And I have found what there I thought to find—
Contentment, in the midst of haunting fears;
Assurance, not to subtle perils blind.
I found the marks of sacrificial years,
But, as her storied streams
Still onward flow, so England goes her way
Toward high tomorrows, confident and strong—
Up stubborn steeps, by winding paths, how long!
The English soul is triumphing today.

And now old England vanishes from sight.
Across the deep I seek another shore:
A land where once the souls of pioneers
Grew strong by strife, and loved their land the more
For all their burdens and their thronging fears.
Still burns fair freedom's light,
But is our country safe? Do we still hold
Aloft the dreams our fathers brought with them
Across the sea? Will future years condemn
The land that bartered God and good for gold?

So ran my thought. But see, sky-vaulting spires
Are now revealed. The mists give way at last.
The Land of Hope reflects the morning gleams.
Our hearts beat high. Let us forget the past—
America is still a land of dreams!
Still freedom lights her fires
Where Washington fought tyranny, alone;
Where Lincoln gave his life that ours might be
A realm from lords and slaves forever free . . .
Our fears were vain, America, our own!

THOMAS CURTIS CLARK.

Quatrain

WE turn life's water into wine
And bless the sacramental cups we pour;
Forgiving much that we may be divine,
We find we are forgiven more.

CARL JOHN BOSTELMANN.

The Church Has No Choice!

By Maude Taylor Sarvis

NOT—shall foreign missions be continued, but—has Christianity any distinctive and universal value? This is the living question that confronts the Christian church today. Is Christianity a western product, grafted on to an eastern root but shaped to the exigencies and needs of occidental civilization, or does it contain the germ of universality which, planted in any soil in any age or clime, sprouts and grows and gives a fruitage sufficient for the need of any people? How the church answers this question, will determine whether it is a missionary church or not.

If Christianity is a western product, it may have great meaning and value for western civilization without having any element of universality. But the Christian church has never accepted any theory of limits or finality. Growth has been the law of its life, as it is the law of all life. Whether the literal command, "Go into all the world," be apocryphal or not, it has been the first law of the historic church. The Christian answer to the question, "Am I my brother's keeper?" has always been affirmative.

The questioner in this parable was "seeking to justify himself," but Jesus gave him no justification. Let the churches and religious (?) leaders who are today rationalizing their lack of interest in the spread of Christianity take notice! Jesus explicitly denied discipleship to that man who denied brotherhood with the unfortunate. Quite simply and literally the teaching of Jesus demands not a theology, but a practical recognition of human needs.

Anti-Missionary Prattle

We live in a day of alibis and evasions. We prattle much about the better suitability of indigenous religions, although almost all the great religions have been transplanted and have flourished exceedingly. We talk of respecting the personalities of other peoples, and of the ineptness of missionaries and mission boards. Much of this is plainly dishonest, and most of it is rationalizing our own selfishness and reluctance to tackle a difficult problem. Thousands among us who prate of the sacredness of personality are doing nothing about those inequalities among races and classes in our own country, in their own neighborhoods. To whom is a personality most sacred, that person whose contacts with it are either neutral or nil, or that person who is concerned to free it from the bondage of fear and superstition, and share with it his most precious possession? There is no class of westerners who show so much respect and admiration for the people of other racial groups as missionaries, however much individuals, and even whole groups at certain times in history, have failed in this.

The fact is that very few who are indifferent or critical toward missions, because they regard them as intrusive and meddlesome, adopt anything but a laissez faire attitude toward the exploitation of other peoples. They propose nothing of a constructive nature to bring to those people that justice and fair-dealing which is at the very heart and core of the Christian spirit.

And again, how easy it is to criticize missionaries and mission boards. It is freely confessed that they have laid themselves open to much criticism. Theirs is one of the most delicate and difficult tasks in the world. Who has found a sure way for those who have to share with those who have not without the grave danger of making the giver pharisaical and the recipient parasitical? It is a danger that runs straight through all of life where the strong serve the weak, the privileged the underprivileged, the possessor the dispossessed. It is found in the home, the school, the church, the settlement. But because of it parents are not deserting their children or teachers their schoolrooms. Churches and settlements are not closing their doors. No, it is only where this relationship crosses a boundary of country or race that we cry "hands off!"

Radical Implications of Missions

No one knows better than the missionary the extreme difficulty that the representative of one culture, with its accustomed habits and practices, faces when he goes to another culture and attempts to make radical changes. But he knows that just such radical changes, instead of being contrary to the law of history and life, have always been characteristic of it. He believes that, rather than leave such changes to the blind working of accident and chance, of men's greed and exploitation, it is better to try to direct and divert them for the benefit of humanity. He believes that in the inevitable changes brought about through commerce and world trade, always in themselves self-seeking and exploitative, it is well to include the leaven of spiritual values and altruism. He believes that the quality of life he experiences as a Christian is a superior quality of life, and that the quality of life which is the fruitage of the ancient faiths he would displace is of an inferior quality. This is no philosophical or presumptuous attitude of his—it is a fact forced upon him by his everyday contacts with life as it is lived among those he serves. It does not mean that he believes that individuals are personally inferior, although it is true that the possession of a superior thing is always likely to make the possessor feel superior to others. But if being a Christian means anything vital, it means the possession of something unique and superior, something that must be shared with those who do not have it.

This process of sharing demands not only altruistic longings and good intentions, but practical plans and methods. It involves the necessity for continuity of effort, which works out in organizations and institutions. Institutions have a way of becoming rigid, poorly adapted to changing conditions, obsolete. Thousands have been wiped out recently for that reason. Missionary procedure and organizations are no exception.

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Because they are human, and because they are working in areas where changes are not only rapid but violent, they are in constant need of revision and readjustment. With this need urgent upon them, they suffer the handicap of a control that is remote and cannot possibly know the compulsion of the perpetual crisis of their work. How often the missionary must say to his people, "I have done my best to explain it to them, but the mother church—" only the missionary knows.

Again, those who complain loudest have been slowest to come forward with concrete methods of improvement. And it is perhaps not too much to claim that of all the activities of the church, none has been more alert and adjustable, none more responsible for the freshness and vitality in its life, than the missionary organizations. No one who knows either missionaries or missionary organizations would contend that they do not need change, and need it desperately, and, in the face of present world conditions, need it quickly and radically. But this should not blind us to the fact that no one in the church in the past has been more courageous or resourceful in facing emergent need than they, and that, in most cases, their limitations have been less due to their own vision and courage than to the limitations set upon them by an apathetic and reactionary church.

Is Christianity Worth Exporting?

No, the question of missions is far deeper and more fundamental than any question of method or organization. The question is, "Is Christianity worth exporting?" It is not, "Can it be exported?" Things of universal value can be communicated. We need only to point out any of those aspects of science or ethics that are being eagerly adopted by the orient to know this. The simple platform of Christianity which none would deny is this: God the Father, all men brothers, love the law of life. That creed is not true for some and false for others. All the problems of personal and social relationships are wrapped up in working it out. Diverse opinions about how to make it an actual working creed are bound to emerge, but that whatever truth it holds for me it holds also for all men, no one will deny.

"I don't believe in missions," a great American artist said to a missionary. "I don't believe in trying to force any religion on anybody." And before the astonished missionary could protest, he added his own creed. "The simple commandment to love one another and give others the same consideration you want for yourself, is all the world needs." "And that," replied the missionary, "is exactly the heart and core of the teaching I am trying to give my people."

This view leaves no place for quibbling over such sentiments as "Charity begins at home." Charity that is meticulous about its starting point seldom starts, or goes far. Brotherhood knows no east, west, north or south. But how hard to take it seriously! It is easier for a camel to pass through a needle's eye, perhaps, than for us to be honest and genuine in our talk about brotherhood—a brotherhood that knows no boundaries of race, country or class! And yet, quite simply, can anyone imagine the Master hesitating at boundaries?

Yet if ever the need for practical brotherhood was desperate, it is today. That "great whispering gallery" which the world, as John R. Mott has been fond of saying, has become, is swelling with whispers of suspicion, distrust and hatred; ominous whispers of fear and anger and national selfishness and isolation. Men of all races are abandoning the slow gains of cooperation and turning back to the jungle of ruthless struggle. The gossip, sinister and trivial, of every chancellery, is heard around the world. Nerves and tempers are on edge, and mass hysteria ready to leap all bounds. Truly it is a time when the teachings of the Prince of Peace, he who staked his life on love—and it is for us to say if he lost or not—is put to such a test as never before in our day.

Moods of Despair

There are many moods of despair when we are tempted to feel that puny individuals are helpless before the blind forces of hatred loosed on the world. We need to reread our history, and be reminded of what an unassailable, potent, eventually triumphant power love is. Love that leaps all boundaries of time, space, creed and race. It is worth staking our lives upon. And if we give ourselves to it, we cannot refuse to give it to others—everywhere.

It doesn't need to be said that this love is "social." It is most amazing that there should be any discussion about "the social gospel." There can be no other. One cannot be a Christian in a vacuum. Love means nothing except in a world where we bear one another's burdens. Individual conversion may be an incident, or a process, in the battle for a right establishment between men and God, but *rightness* is the whole goal of the Christian religion.

And today in this vastly complicated world good will, brotherly love, and *intelligent organization of the same* are essential for the realization of this rightness. Individual and social Christianity are like the two sides of a sheet of paper; one is impossible without the other. And unless we can apply our good will and intelligence in international relations, the world will fall about us in devastating ruin. We need, desperately, organized good will. The world is full of efforts toward it—budding organizations of this, that and the other kind. But who is lifting a voice to say that we already have a movement, a century old and girdling the globe, which has been, quietly but effectually, establishing this good will in the hearts of the men of all countries?

No one who knows even a little of the missionary movement doubts that it is and has been the chief bearer of good will among the nations of the earth. Look at that place in the world where the only contact of native people with the west has been with the missionaries, and you will see people who have on the whole nothing but respect, admiration and affection for those of the west. Look at the place where the only contacts have been those of trade, and you will see there suspicion, distrust and often hatred. To be sure, today the spirit of Christ begins to be expressed in other ways than in missions—increasingly in international move-

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ments and relations, we rejoice to say. But on the whole it is true still, as it has been since the west began to overrun the world in the fifteenth century, that the missionary is the best incarnater we have of the spirit of Jesus.

We face a new day. All over the orient, the islands of the sea, Africa, in the furthest reaches of the earth, there is a new nationalism, a new sensitiveness to aggression, to condescension and patronage. It is true that there has been, in the past, a type of missionary—always, we believe, in the minority—who is worse than useless in this new situation. But today, as ever, love overcomes the world, and the missionary who incarnates that idea is as welcome as ever, and more sorely needed. In the merciless weeding-out that has taken place in the last few years, it is almost altogether this type of person who is left. He has been chosen by his native brethren as the kind they desire. But even these we are calling home in numbers every year. Why? Because the home church—the "mother church" of a weak, immature, growing church which we have planted around the world—is faithless. In the courts of America, there are severe penalties for parents who desert their children before they are able to care for themselves. Is there no higher court before which the church of America may be brought to trial and required to shoulder its responsibilities, or, if it does not, be condemned for her desertion in an hour of need?

The Rising Tide of Relief

By Paul L. Benjamin

THE RISING TIDE of unemployment relief has raised many questions which, like Banquo's ghost, will not down. The federal relief administrator, Harry L. Hopkins, has repeatedly, with his characteristic vigor and pungency of statement, railed against relief being anything more than palliative and a stopgap. Recently he declared that "relief as now extended to the unemployed does not exercise sufficient curative effect and is generally unsound and undesirable as a permanent activity." A pyramid of evidence might be piled up to prove a widespread dissatisfaction with relief as such, from the business man who wonders how the colossal bill is to be met to the unemployed mechanic whose family has been given groceries for many months but who hasn't had a cent for even a pouch of tobacco. Indeed, the situation has become critical both from the standpoint of cost and the morale of the unemployed.

I

To secure a proper perspective on the problem of relief it is essential to have in mind the stumbling steps which have been taken the past several years in an attempt to feed, clothe and house those in need. In passing, they are a commentary upon the laissez faire, blithe and naïve way of dealing with profound dislocations in our social and economic life. During the first winter an attempt was made to deal with the need by the regularly organized agencies, public and private. But demands for help grew rapidly, thus straining the resources of these organizations to the breaking point; emergency measures were taken and state and local "citizens' committees" were organized. President Hoover's emergency committee for employment was inaugurated in November of 1930. It served mainly as a national clearing house. The winter of 1930-31 brought with it an increase in private relief funds, the use of public funds by private agencies, and the development of work-relief. Finally, state aid began to emerge. In this, New York state took the lead with the establishment of the T.E.R.A. under legislative action in September of 1931. During the next year the problem of the migrant was dramatized. Labor camps were started. Barter and self-help movements among the unemployed had their vogue. Then, in 1932-33, after much debate and acrimonious discussion, the federal government moved its phalanxes on the scene—first with loans to states through the Reconstruction Finance corporation, and next, with the establishment of the Federal Emergency Relief administration in May 1933, swung into a commanding position. Finally, this past year, relief has largely become a function of tax-supported agencies under federal control. Indeed, in all but eleven states, the federal government furnished the bulk of the money.

Over this span various relief measures were tried: the distribution of cotton and flour by the American Red Cross; the giving out of surplus foods; the experiment of the Civil Works administration to put four million men and women to work; subsistence homesteads; the Civilian Conservation corps; and work relief.

Two unmistakable lessons emerged from this experiment. The first was that "dust-pan relief" is no substitute for a job. It was a mass demonstration that men want work, not a niggardly dole. In the second place, it showed that relief and public works do not mix any more than do castes in India. Relief, it has become evident, whether it be home or work relief, should be given on the basis of need. According to Mr. C. M. Bookman, formerly special assistant to the federal relief administrator, "funds designed to increase consuming power should be administered through other agencies of government where the public expects work to be done on an efficiency basis." Mr. Bookman urges two types of work programs: one to be carried out by a regular agency of government, such as an engineering department, and the other by a relief agency, "primarily designed as social therapy." But regardless of whether work is given on the basis of need or that

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of necessary work to be done, it should be work which is constructive and useful. Several years ago one of the present federal relief officials took me to see a work project in Ohio. A struggling line of men with baskets on their arms were listlessly picking up stones on a golf course. It was plain that they didn't consider it much of a job. In contrast to that has been the construction of a beautiful pool on the grounds of the Buffalo city hospital, for children with infantile paralysis. An appreciation of these facts would rub out many knotty problems which have bedeviled relief administrations and confounded the public.

II

According to many press reports the President is disturbed about the relief dilemma. The expectation is that he and Mr. Hopkins now have a program in the brewing and that it will be served to the American public during the next several months. What is the present magnitude of this relief picture? Is it increasing or decreasing? Are relief funds adequate? Though figures can be dry as corn husks in a drought year, a few essential ones will help outline the dimensions of relief. Fortunately, we have authoritative figures for our statements, including the monthly bulletin on social statistics by the Federal Children's bureau, the frequent releases of the Federal Relief administration, the meticulous monthly report of the Temporary Emergency Relief administration of New York state, and other material.

In June this year there was an increase of 42.7 per cent in relief expenditures in the United States over June of 1933. In 18 areas the increase was over 100 per cent. When this increase is blocked upon that which has taken place over the depression period, the colossal size of the problem staggers the imagination. For instance, in 1933 approximately twenty-five times as many cases were aided per month in the United States in its urban areas through general relief administered by public agencies as in 1929. The percentages of increase of the amounts spent for relief from June 1933 to June 1934 in a diversified group of American cities is illuminating. They are: Birmingham 167 per cent; San Francisco 32 per cent; Washington, D. C. 192 per cent; Jacksonville 88 per cent; Atlanta 327.5 per cent; Indianapolis 147.8 per cent; Louisville 32.3 per cent; New Orleans 39.8 per cent; Portland, Maine, 141.7 per cent; Boston 28.5 per cent; Minneapolis 72.5 per cent; New York city 54.5 per cent; Buffalo 26 per cent; Cleveland 33.6 per cent; St. Louis 66.7 per cent.

The situation in New York city over a five year period shows graphically how relief costs are pyramiding:

Public and private funds expended:

1929—$10,000,000
1930— 14,000,000
1931— 45,000,000
1932— 76,000,000
1933—110,000,000
1934—Average expenditure of $14,000,000 a month (much higher for present months)

Late in August, William Hodson, commissioner of public welfare for New York city, reported that approximately 23 per cent of the population of the city was on relief rolls. He estimated the present cost of maintaining them at $17,000,000 a month. A survey made by the New York Times this fall of a number of major American cities brings the prediction that even heavier relief burdens are on the horizon for this winter.

It is evident that this situation presents a real crisis in relief. That this impasse is recognized by the Federal Relief administration is seen in the recent statement of Aubrey Williams, the assistant administrator, that "today finds us probably at a new turning point with regard to the relief structure. What form it shall take from now on is not yet determined."

Not only is it a crisis so far as the mounting costs are concerned but also from the standpoint of adequacy of relief and whether or not relief has any lasting benefits aside from sustaining life during an emergency period. That Mr. Hopkins himself is skeptical of the therapy of relief is evidenced in his ringing declaration that "it is unthinkable that the relief scheme would be carried on beyond the emergency. It is purely temporary and the sooner we can do away with it the better."

That even the gushing stream of gold from the federal reservoir is not meeting adequately the needs of millions of our fellows is known by any relief administrator who has maintained personal contact with the unemployed. The Nation, in a recent analysis of the situation, concluded that the combined expenditures of federal government, states and localities, was considerably less than half what would be necessary to give each needy family $30 a month. As this is being written an announcement has been made by the Federal Relief administration that it will not be able to furnish fuel to the unemployed this winter.

The country has been fortunate in having in the person of the federal administrator a man who is fully aware of the capriciousness of relief, and who has the boldness to act, the realism to understand what goes on inside the unemployed person, and the imagination to cut new patterns suited to the American genius.

III

Some of the recent new developments indicate that the whole relief machinery is being tightened up, that an effort is being made to get at the facts, and that a new relief program is in the making, native to the shale and grass-roots of America. Apparently this program will swing away from the niggardly dole so characteristic of much of the relief for the distressed and polarize toward a real work program. The needle may oscillate between the former Civil Works and relief. That some form of social security will implement the new program seems assured from the pronouncements of the President and Mr. Hopkins. What are some of the trends which serve to give an inkling of the future program?

One of the recent developments is the plan to give professional workers a chance for employment such

as was possible under the Civil Works administration. Unemployment, of course, has been no respecter of persons. The engineer, the architect, the doctor and dentist, and the lawyer are clump-clumping with monotonous rhythm in the grim ranks of the mechanic, the truckman, the tailor and the day-laborer. The worker has always had the helping hand of his fellows. Theirs has been a kind of free masonry in the union, in the corner saloon, in the comradeship of common toil. The tragedy of the professional has been the catastrophic nature of unemployment for him. Now he will be eligible for work relief based upon the decision of a relief investigator or the professional organization to which he belongs.

Education will be a continued project. The unemployed college in my city of Buffalo this week is enrolling hundreds who wish to take anything from Greek to drafting, and using unemployed teachers as the instructors. Some five hundred teachers were given preparation this summer in special institutes for work this winter, while an additional two hundred and fifty were trained for supervision. The massing of these forces along the educational front will include sectors on worker's education, vocational education, avocational guidance, parental education, vocational rehabilitation, and general courses, cultural and otherwise, offered to the unemployed and employed adults. It is hoped that this program will give work to 40,000 teachers.

Production of goods for use, while apparently still in the cards, is facing vigorous opposition from business and other interests. Through the Federal Surplus Relief corporation the surplus of the farm has been distributed to those in need to the extent that shipments are in the millions of pounds of foodstuffs. Butchers are now processing meat. The making of mattresses on a stupendous scale is now under way. A local manufacturer of bedding told me yesterday that the federal program had boosted the price of ticking sky-high. The opposition adopts different philosophies. On one hand is the manufacturer I talked with who is bitter in his denunciation of government competition with private industry. This point of view was tersely summed up last week by David C. Adie, commissioner of social welfare for New York state, with the comment: "I don't believe in ruining the economic structure to give people work when it comes through welfare structure." On the other hand is the belief that the unemployed should be permitted to make things for themselves, and that such production does not embrace competition with private industry. The proponents of this plan posit the argument that the unemployed shoemaker who makes shoes from hides of cattle from the drought section for his fellow unemployed will enable them to have an extra pair of shoes which they couldn't buy in the regular channels of trade since they haven't the kopecs with which to do it. Obviously, as the program proceeds, these sharp lines are bound to be drawn further.

The Federal Relief administration has been consolidating its position and tightening up its services. The guess is that it is getting fit for the new and enlarged program ahead. Last spring states were grouped into districts with a field director in charge, and three persons associated with him as aides—an engineer, an auditor and a social work supervisor. Better trained personnel is also being demanded. This is due to the increasing realization that it takes a high degree of skill and equipment and experience to deal competently and understandingly with the subtle, inchoate and baffling problems of human beings. A new light is also dawning upon politicians; namely, that the trained social worker is not a hard-boiled, unsympathetic person, but an individual who knows people better than the politically-appointed investigator and can get at the springs of human difficulty more surely than the fumbling and unskilled worker. Consequently, the proposal to spend $450,000 this year to train 1000 workers in 39 states should meet with the unqualified approval of all citizens who want tax money wisely spent and want the best skill brought to the delicate task of reconstructing bruised and scarred human lives.

The federal administration also wisely counts research and fact-finding among the chief arrows in its quiver. This year a study has been under way in eighty cities to ascertain the kind of folks who are on relief, what they have done previously, whether persons on relief are reemployed by private industry. One of the consequences of the depression has been "unemployment shock," the twisting and warping of personality that has resulted from long months of penurious relief with no cash to spend and the pounding of the asphalt searching for a job. An unemployed industrial engineer said to me several days ago: "Yesterday my little girl asked me for ten cents to buy a tablet for school. I didn't have it. What could I tell her?" Other studies under way or contemplated are an urban study to deal with the adequacy of relief standards, and the methods of procedure used in administering relief in different communities and their personnel.

IV

The push of circumstances is leading from relief to some program in which real work at real wages will take the stage. Obviously all relief cannot be cut from the play, but the part it struts can be a minor one. While men are hungry they must be fed. But the searing effects of parsimonious relief, and especially relief in kind, are convincing the American public that there must be some other way of dealing with the casualties of a major catastrophe. Relief, even though administered efficiently and humanely, is not a substitute for work and security, and work at fair wages is what men are demanding.

Mr. Hopkins himself is of the opinion that there are three courses to follow: namely, that so long as the industrial wheel flings men into the unemployment scrapheap government will have to succor them; that relief begins to take on "the functional character of work and aspires to do more for the recipient than to give him a week's rations"; and the necessity to change certain practices in our social and economic system.

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The urgent question has also been raised as to how this mountainous business of government of providing for its citizens shall be implemented. Will there be a new and dramatic bureau or department to canalize this philosophy of a work economy rather than a relief economy? Will there be a refurbished relief administration, or will a federal department of welfare be created with Mr. Hopkins joining his fellow social worker, Frances Perkins, as a cabinet member in his own right?

Whatever the decision may be it will be made to the rumble of men's voices that there must be security and a decent way of life for human beings. In the words of Markham, earth holds much of Paradise for all men if we can have but the courage and the vision to enter it.

In Defense of Liberalism

By J. S. Dancey

IT IS NOT an uncommon thing for the pagan worshiper to cuff his idol. When importunity is unsuccessful, supplication may give place to chastisement. For some time now this punitive passion has been sweeping through the cult of liberalism. During the last year or two, few weeks have gone by when some liberal chieftain has not passed down the national thoroughfare of one or another of our high-grade and more widely circulated periodicals noisily scourging his idol, while the lesser lights of the tribe have looked on entranced with the certainty that the cause of our present public disorder was being brought into the open. The force of example is contagious, and we all hear enough of it to be sure that in thousands of obscure places the fetish of liberalism is being daily cudgeled. Everywhere the disposition is to tie a can to it, which is the modern version of making it a scapegoat and sending it forth into the wilderness. It being assumed that even the strongest constitution cannot indefinitely endure such treatment, speculation grows on "after liberalism what?" A new idol is expected to appear presently and the curious are occupying themselves with imaginative anticipation.

It has already come to the point where not to accept this castigation of liberalism unquestioningly as the order of the day, is to make it certain that one's intelligence will be called in question. Yet even at this risk the sense of fair-play, if nothing more, prompts us to inquire why it is that liberalism is being wounded in the house of its friends. We know that it is meeting bitter opposition on every external front. Theologies are being formulated against it. Whole nations, when given choice between liberalism and dictatorship, are bawling out for the latter. It is assumed that in high places conspiracies are being hatched against it. Why then should it be turned upon by its own defenders?

An Innocent Victim

In the midst of all this furore liberalism stands an innocent victim. It has done nothing to cause the spilling of these vials of wrath upon its head. Always the unsatisfactory situations which arise under any form of idolatry are due not to the idols but to the idolaters. The idol never demands to be an idol and consequently subject itself to impossible expectations. As a sound piece of wood, it would have readily become a mast in a ship or a beam in a building, there to discharge its function without exposing itself to comment. But the idolaters, denying it that normal rôle, have not been able to be satisfied until they have invested it with a magic character and demanded wonders of it. When these were not forthcoming they held the blameless wood responsible and not their own stupidity.

So is it in the present situation concerning liberalism. People have talked about liberalism as though it were some sort of social panacea whose formulæ had power to invoke a new church or usher in a new society. But it is nothing of the sort. It is only a human utility. Its use is as simple and as definite in its proper sphere as a table-fork. It has nothing to do with a lot of things which have been confused with it. It is not to be identified with the demand for freedom from governmental regulation in business as it once was, nor with the demand for the subordination of private enterprise to governmental restriction as it is now. It does not stand for radical views in religion nor for that optimistic attitude toward life which thinks that human progress is something which comes gratis like a tin whistle in a box of cracker-jack. Nor can it be supposed that liberalism is to be charged with looking indulgently upon the undisciplined passions of the pleasure-seeking multitude.

Liberalism neither is nor does any of these things. What it is actually would seem to be so clear that even the wayfaring man could make no mistake about it. From the time of Cicero to Walter Lippman it has held to one consistent tradition. During these two thousand years it has simply stood for the proposition that reason has more to contribute than men have ever had the wit to suppose, to resolving the awkward situations which arise in the course of our perplexing human experience. This faith in reason, of course, involves the belief that man is a being who is significant and worthy of respect, but it does not, on this account, necessarily by any means mistake him for an angel. Liberalism believes in critical intelligence so much that it holds no dogma sacrosanct, but it does not believe in any particular intelligence enough to think that wisdom will die with it. Liberalism holds that the process of arriving at the most reasonable conclusion demands not only that everybody be allowed to speak, but that also he be listened to with a just and open mind. Like love,

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liberalism does not become angry. It is patient and kind. It is not puffed up. It does not prejudge. It is happy only in the truth.

Critics of Liberalism

Now if this it what liberalism is, one can see how those who are not liberals must criticize it. Those who think that reasoning is only an expression of human pride, which is bound to induce a fall, will of course be anxious to bring liberalism to an end and to substitute some sort of an illiberal régime for it. But this proposal will call forth only the most determined opposition from the liberal. He will not entertain the idea of limiting men's opportunity to think. Yet he will not object to considering whether as a practical matter we are inclined to depend upon the rational process too little or too much. If he be a true liberal with an open mind, he will be eager to inquire what other elements may rightly enter into man's equipment for meeting awkward situations, and whether these elements are being employed with proper regard to their respective relationship to the problem-solving process. In other words, if we compare the function of reason to that of a table-fork, we may ask whether all the eating is to be done with the fork alone. Is there also a knife and a spoon? If so, is it possible for all three to be used without interference with each other? Here all the brave gestures which accompany cuffing and cudgeling are distinctly out of place and there is no room left for anything but calm and dispassionate rational analysis. In other words the need of the hour is not the castigation of liberalism but simply the practice of it. Here is the program for the adequate defense of liberalism against all its enemies and the guarantee of its justification as a problem-solving instrument.

We may note that people in large masses do not meet emergencies rationally, but conventionally. The reason for this is obvious. A multitude confronted with a demand for quick action has not time to discuss the matter and to reach a common decision. What is required is directions which may be snapped out and acted upon at once like the signals in a football game. When two automobiles meet on the highway the convention of passing on the right neatly takes care of the situation. It was formerly a convention for individuals to fight under certain conditions, as even more lately the same convention prevailed between nations. It is still a convention to demand a profit, and to pay one class of service at a rate of $1,500 a year, another at the rate of $5,000 a year, and still another, which may be more or less valuable than the other two, at the rate of $15,000 or $50,000 annually. It is a convention that certain classes of people live in certain kind of houses in certain parts of the town. It is largely a convention in some quarters, that children join the church at the age of twelve or thirteen.

A Static Society

Now it is obvious that when life is controlled almost wholly by convention, as it may be in a static society like that of old China, it becomes simply a mechanical, routine matter. When it is that, the intellectual and spiritual life atrophies from disuse. It was this which so greatly aroused the Hebrew prophets, and they, like the Quakers after them, were for doing away with conventions of a religious nature altogether. Speaking for the Eternal, Isaiah cried: "What care I for all your lavish sacrifices?—I am tired of them." Over against these the prophet set the abstract demand: "Cease to do wrong; learn to do right." There is something strangely like this in nine-tenths of the prophetic preaching today. We continually hear the cry from the pulpit which denounces capitalism and war, but offers nothing in the place of these conventions except ethical abstractions. No wonder that the bewildered sheep look up with a whimsical expression even when the preacher is closing his remarks in the full assurance of righteousness and truth.

Now here is where the liberal may properly make his entrance. Unlike the prophet he appreciates that men in the mass must always, whether they will or not, act through conventions. But even so, there appears no reason to him why, when action is not pressing at the moment, the rationality of the convention may not be inquired into with a view finally to developing a concept that is rational and also consistent with love and righteousness. The conservative minister is content to prevent the loosening of the ties of the old conventions with the admonition, "Thus saith the Lord"; but the liberal is constrained to inquire just how much of the truth and goodness, which is God, is to be found in these public rules.

Liberalism and the Laity

There is a good deal of liberalism in the Protestant ministry. It is seeking to establish clear and definite concepts of God, the church, the meaning of religion, and the message and function of Jesus, so that our religious, social and political conventions may be reconstructed upon a rational and ethical basis. But liberal ministers who have been working at this task for a generation are conscious of making discouragingly little progress. In the first place, they cannot interest their laymen. The congregation will endure the liberal minister's sermons, but will not cooperate in his rational and ethical inquiry. What minister has ten laymen who will really join him in his reading? The result is an appalling gulf between ministers and laymen, which is bridged only by the religious conventions which they support in common.

Nor do the ministers recognize as fully as they ought that the laymen are not wholly to blame for this. There is a reason why the sermon of the liberal minister does not grip his congregation. It is because the rational process is in its nature critical and negative. Here is also its chief value. But when it attempts to give a clear, compelling impression of great matters, it fails. It never succeeds in making vital such central realities as God, religion and the church. Here it is always found groping for understanding and then for words to express what it vaguely comprehends. God, for example, is too much of an intellectual enigma. Think of the discussions and books which the liberal mind has brought forth recently on "The Problem of

God." Be ye assured that a God who is more of a problem than a conviction will never deliver his people nor excite their heartfelt adoration and devotion. But the reasoning process just cannot get any further than that with God. No wonder that liberalism in religion is not capturing the masses and that it has deserted the street corners and the public auditoriums for its mock-gothic chancels.

Realm of Intuitions

This brings us to the realm of the intuitions, where the experience of God is immediate and direct. Here it is where convictions that bring an electric warmth and glow into life are born. Here we pass beyond the God of the philosophers and of the scientists, and come into living fellowship with what Pascal called "the God of Abraham, Isaac and Jacob." This is the God who is the Comforter and the Redeemer of his people and who visits them in their affliction. It is he who makes us feel we must do better than anyone has a right to expect. It is he who, when the world derides, gives the peace which passes understanding. He is the God who can never be proved to those who have not felt him, and who, being once felt, need never be proved.

But into this field we cannot enter. Yet we may have gone far enough to throw elements into relief, namely, conventions, conceptions and convictions. In convictions we have the raw materials of the spiritual life. In conventions we have the forms by which it is possible for these convictions to be fashioned into a system of public conduct. In conceptions we have the critical instruments by which the luxuriant growth of the soul may be pruned of superstition, bred and cultivated until it achieves the form which may most bless mankind. Or, to return to our earlier figure, we may compare conventions to the knife; conceptions, as the procedure of reason, to the fork; and convictions, born of the contact of the soul with God, to the spoon. Once the knife was considered enough. Then the clawing fingers and the hollowed hand took the place of the other two instruments. But now we have reached the stage of civilization where most of the people can employ the three tools fairly deftly. Sometime, we may hope, we shall become equally proficient with these three more important instruments. Then conventions will not be worshiped as a heritage committed once and for all to the saints; convictions will not be relied upon alone; life will not be sought in the bucket of intellectual concepts, without regard to the flowing well; but all of these will be employed together. Then at last the Kingdom will come nigh to us.

BOOKS

Sizing up the Saar

THE SAAR STRUGGLE. *By Michael T. Florinsky. The Macmillan Company, $2.00.*

WITH the plebiscite scheduled for January 15, 1935, this book offers the reader practically his last chance to secure a thorough discussion of the historical and economic background of the Saar question and of the issues at stake and the forces in play on the eve of the momentous decision. That decision means more to Germany than it does to France. For France, it is a question of reparations and the "fruits of victory"; for Germany, a matter of national honor. No Frenchman can claim that the Saar is historically or racially an integral part of France. It was part of the loot which Louis XIV collected in the course of his wars. It was a French possession, though never French, for something over a hundred years until the post-Napoleonic settlement of 1814 returned it to Prussia and Bavaria. Clemenceau claimed that it had a French population of 150,000, but no one has ever been able to find them. Even if they existed, they would only be 20 per cent of the whole. Mr. Florinsky's opinion is that before the rise of Hitler the vote would have been almost solid for incorporation in Germany. That outcome is still probable though less certain. The *Deutsche Front,* a pro-German organization, has a membership equal to 90 per cent of all the voters in the plebiscite, but its members may not all stand hitched on election day. Many of the Roman Catholics, who constitute 73 per cent of the population, may desert the *Front.* There has been strong economic and social pressure to induce citizens to join it, but no terrorism or coercion, the author finds.

It may be regarded as settled that the vote will not favor union with France. It will be either Germany or the league. But the league's present government is not popular and its disappearance will please even those who do not like its successor. If the vote favors Germany it will be due to German patriotism, not to nazi enthusiasm. But how can Germany pay for the mines in gold if she wins the territory? And will she admit that she ought to pay for them, since part of the price is to be credited to reparations which have now been practically canceled? Whatever may be the decision on January 15, there will still be intricate problems to be solved. Mr. Florinsky's survey is the unbiased report of a study conducted on the ground during the past summer.

W. E. G.

The Fathers Come to Life

MAKERS OF CHRISTIANITY FROM JESUS TO CHARLEMAGNE. *By Shirley Jackson Case. Henry Holt & Company, $2.50.*

THIS BOOK is a popular history of the early church in the form of biography. The style is clear and the facts accurate, but the work is by no means so successful as its immediate predecessor, "The Social Triumph of the Ancient Church." There Professor Case took a limited theme and handled it well. Here he has tried to surmount the insurmountable. Thirty figures cannot be invested with flesh in the space of 250 pages. It would have been better to outline the New Testament period in four or five pages and thus save nearly fifty for the later period. Even so I doubt whether one volume would suffice for a successful treatment of so large a period in biographical form.

A more serious defect is that the biographies are strung upon no thread. There are many points at which the lives might have been related to each other. For example, Jerome and Chrysostom might have been compared with reference to their attitude to monasticism. Jerome modified the extravagances of the

Egyptian monks and combined monasticism with scholarship, but he still held that the call of the desert must transcend every human tie. Chrysostom, however, hearkened to the plea of his mother to wait until her death before embracing a monastic career and later he came to feel that heroism lay not in the cell, but in the bishopric. Again Chrysostom and Ambrose might be contrasted as symbols of the outcome of the struggle between church and state in the east and the west. Chrysostom put up a splendid fight and died in exile. Ambrose successfully defied both Theodosius and Justina.

Again, there are many points at which the significance of an event is missed. The rejection by the church of Marcion's repudiation of the Old Testament was of immense importance for the development of a Christian social and political theory, and for the collapse of the early pacifism. The church had retained the Lord of Hosts. The readmission of the lapsed to communion in Cyprian's day was the second great step in the collapse of the early puritanism. The first step was the readmission of sexual offenders by Callistus. He is not mentioned. The Arian controversy is described as a "battle over phrases." On the contrary, it was a battle over the relation of God and man. Arius had no feeling for the mystical theology which Athanasius took over from Irenæus and transmitted to the Greek church to this day.

Another defect of the book lies in the selection of material. A popularization ought to make abundant use of the picturesque and the concrete. Tertullian bristles with unforgettable jibes and Marcion took some choice digs at the God of the Old Testament. The account of both is drab. Clement of Alexandria's "Instructor" is described as given to "almost tedious detail." To be sure, but it also contains material which can be counted on to throw a class into ripples.

Adequate account is not taken of recent research. The Quartodecimen controversy is described without notice of La Piana's thesis—I think we may say demonstration—that Victor, the Latin speaking African, was suppressing the practice of a Greek bloc in his own community. No notice is taken of the evidence presented by Grégoire to show that Maxentius granted toleration to the Christians before Constantine.

ROLAND H. BAINTON.

Books in Brief

THE STORY OF CHRISTMAS. *By R. J. Campbell. The Macmillan Company, $3.00.*

Among the most attractive of the Christmas books is Dr. Campbell's retelling of the nativity story and his compilation of accounts of Christmas festivals and customs, nativity plays, and Christmas carols and poems. So large a place has this celebration had in the tradition of our culture that it would be worth studying even as a matter of folk-lore. But as the author presents it, its religious significance is also given due prominence.

MAXIMILIAN, EMPEROR OF MEXICO. *By José Luis Blasio. Yale University Press, $3.00.*

It is rather a coincidence that two new lives of Maximilian should have been published almost simultaneously. This one is not strictly new (as Mrs. Harding's "Phantom Crown" is), but it will be new to most readers. Blasio was Maximilian's secretary during most of the three years of the Hapsburg empire in Mexico. His Life, written from carefully preserved diaries and notes made during the progress of events, was published in Spanish in 1905, attracted little attention, and has not until now been translated into English. It is a document of importance and a book of charm. Blasio wrote with little art but clearly, intelligently and with transparent honesty. For the most part, he confines himself to what he saw and heard and to the information which he got from official documents and letters which passed through his hands. But these are enough to make almost a complete story. He blames Marquez and Lopez for their treachery, gives a somewhat guarded account of the part played by Father Fisher, and leaves Princess Salm-Salm with an unblemished reputation. Most important is his estimate of the character and personality of Maximilian, who was a hero but by no means a god to his secretary. Blasio went to Europe soon after Carlota's mission to Napoleon III and the pope, was with her in Rome at the time when her mind broke under the strain, and returned in time to be with Maximilian through his last months at Querétaro.

THE GREAT AMERICAN REVIVAL. *By Arthur B. Strickland. The Standard Press, Cincinnati, O., $1.50.*

The author describes his book in his subtitle as "a case study in historic evangelism with implications for today." The thesis is that periods of revivalism have been followed by waves of moral uplift; and the implication is that a new period of evangelism is now due to give the world the upward impulse which everyone knows it badly needs. History is necessarily considerably simplified in this diagrammatic representation of the relation between revivalism and civilization. "The Wesleyan and Evangelical revivals produced a new philanthropy which abolished slavery"—without reference to other factors in the humanitarian movement. All that can be said about Voltaire is that he "corrupted the French." Jefferson, who turned a cold shoulder on Tom Paine when he returned to America and who compiled an abbreviated New Testament for his own use, would probably be shocked to hear that he "exerted a great influence in spreading infidelity." The trouble about all this is that it over-simplifies the picture by making the evangelical revivalists the sole custodians of virtue and the only saving salt in society. Nevertheless it is well to have the value of their services recognized, for it was very great. As an argument concerning the kind of religious awakening that is needed now, the discussion would be stronger if it did not omit the consideration of all evangelistic and other religious movements of the last seventy-five years. The author's purpose is not to write a history of evangelism—otherwise he could scarcely have omitted Moody and all his successors—but to draw from the earlier revival movements a lesson for our own time. In doing this he has presented a considerable mass of material that is historically important.

CORRESPONDENCE

The Vertebrae of a Giraffe

EDITOR THE CHRISTIAN CENTURY:

SIR: I note that in a recent edifying quip brother Quintus adverts to the giraffe's success in adding extra vertebrae to her neck by eons of ambitious effort, and that he builds upon the fact of that achievement a homily of encouragement for men to stretch their little necks (spiritually, of course) until they can see over the fences of their confining circumstances and sniff the purer air of higher altitudes. It is a good homily, but the text is not quite right. As a matter of fact, the giraffe has no more cervical vertebrae after ages of unremitting effort for elongation than it had when it was a gazelle, or whatever it was before it began to reach for high leaves. It has no more than you or I—no more than a mole, which proceeds horizontally and complacently in the dark, has no visible neck at all, and looks as though it had been slightly telescoped by impact against some obstacle. Seven cervical vertebrae—no more, no less—make one neck. That is part of the biological table of measures. (The exceptions are few and unimportant.)

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But the homily need not suffer from this application of "Formgeschichte" to its text. It is, I think, all the better for it. Suppose you cannot add to the number of your vertebrae, or your talents, or your spiritual powers—as, generally speaking, you can't. Is it therefore useless to stretch? Are the fresh leaves and the crisp air of the upper levels forever out of reach? By no means. Use what vertebrae you have, and what organs of the soul are yours. Though they may not multiply, they may elongate. After all, seven vertebrae are enough to reach anything—if they are long enough.

SEPTIMUS.

Christmas for Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: I am writing regarding the campaign which the Prisoners' Relief fund is conducting for political prisoners and their families this Christmas time. More than seventy persons are serving prison terms in our country today for political offenses which can scarcely be called "crimes." The charges against them—of sedition, criminal syndicalism and inciting to riot—are such as constitute technical though not just cause for their imprisonment. The right to strike and to picket, legal everywhere in the country, is a right which we ought all to help protect. Criminal negligence might be charged against us at this point in that we have allowed the imprisonment of so many who were acting within their legal rights.

Since we have fallen short at this point, it seems that the very least we can do is to help provide them with something approximating Christmas reassurance of help. The Prisoners' Relief fund wishes to send each prisoner's family at least ten dollars a month and to each prisoner half that sum, for the purchase of stationery, stamps, and other things necessary to even a modicum of comfort.

Beyond the money gifts, clothing and books would also be suitable gifts. All contributions should be sent to the Prisoners' Relief Fund, 556 Fifth avenue, Room 534, New York, N. Y.

New York, N. Y. HELEN G. MURRAY.

In Defense of Mr. Eddy

EDITOR THE CHRISTIAN CENTURY:

SIR: From the editorial pages of The Christian Century for November 28 comes an observation concerning the well-known Christian leader, Sherwood Eddy.

Though he accept the services of a plane belonging to President Chiang Kai-shek and be associated during his stay in China with westerners who may be bitterly opposed to the Chinese communists, Sherwood Eddy is known by those who have worked with him to be a man of independence of mind. While considerate of the views of others and thoroughly capable of changing his opinion in the light of new evidence and experience, he makes his own decisions and is fearless in expressing convictions, even when they run counter to popular notions.

I would venture the suggestion that the distinction Sherwood Eddy draws between the present régime in soviet Russia with its appreciable measure of genuinely constructive elements, and the decidedly more destructive record of the communist rule in central China, does not make him out to be the intellectual chameleon that the tone of the editorial implies, but on the contrary reveals him as an astute observer and courageous reporter of situations as he finds them.

Student Christian Movement, RAY SWEETMAN.
New York, N. Y.

Peace Pacts in Post-Offices

EDITOR THE CHRISTIAN CENTURY:

SIR: In the November 14 issue of The Christian Century the item about Mr. Raymond McMahon of Kansas State college at Manhattan interested me, because he had just been down here to see me about the poster containing the articles of the Kellogg pact which we have had placed in front of our post-office in Topeka. I enclose a photo of it. (We suggest that interested readers write Dr. Sheldon for this photo—enclosing 10 cents in stamps.—THE EDITORS.)

Mr. McMahon says the postmaster at Manhattan, who is an American Legion man and a rabid militarist, has refused to permit the boys who are making a fight against the compulsory training to place the poster which they have already made outside the Manhattan post-office.

I have taken the matter up with Senator Capper, and he has promised to take it up with the treasury department and have a general order put out giving permission to all the post-offices to place the poster in all the 57,000 federal buildings. It would seem very strange that permission would be given for one post-office and not all of them. The postmaster at Flint, Michigan, is also refusing an international organization of women there to put a poster up in that city. What is more stupid than militarism?

Topeka, Kan. CHARLES M. SHELDON.

Education in Mexico

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of November 21 you announce editorially that "liberals sympathize with Mexican church" and that the present issue has to do with the right of the church to determine the number and qualifications of its own ministry, to carry on its spiritual activities, and to teach its faith to its own children." I know little of Mexico, but these editorial statements seem to me to be quite inconsistent with your Mexico correspondent's account in the same issue. He refers, for example, to Calles' speech "calling upon the nation to make renewed effort to get the church out of education"; he states that "only teachers with government certificates are permitted to work in the elementary schools," and that "religious corporations are forbidden to take any part in any way whatsoever in primary, secondary or normal schools."

Is there any state in the American union where these principles are not applied? They represent a theory of education which after painful experimentation has been adopted in all democratic countries; ultimate control over secular education we assume must rest in the hands of the state.

If it is true that the Mexican state is only seeking to establish a similar control over its own educational system, your "liberal" support of a different policy reads rather like humbug. Your correspondent further implies that the move to oust the Catholic clergy as a whole in Mexico is due only to the fact that they will not leave secular education alone. Should your quarrel be with state or with church on this issue?

Toronto, Canada. E. A. HAVELOCK.

(The American system eliminates religion from public schools, but permits churches to conduct schools and to teach religion in them. The Mexican plan prohibits the teaching of religion in any school. THE EDITORS.)

Happy End of a Mild Controversy

EDITOR THE CHRISTIAN CENTURY:

SIR: It is good that I referred in a recent issue of your journal to a statement made at the Episcopal convention in Atlantic City by Miss Vida Scudder. What a delight it is to read her own vital and incisive reply in the issue of November 28. What she says here is more than ample compensation for the bother of a mild controversy. She has written a masterpiece—a statement well worth deep thought and one which throws light on your own masterful sermon under question. My genuine thanks go to Miss Scudder for her really illuminating reply.

But please let me say, Mr. Editor, that this writer was trained for ten years in daily reporting in the newspaper field; and he would not have the affrontery to make a report about which he was not certain to the last degree. When a trained reporter writes to you of what he saw or heard, you may spare yourself the "hazard" of taking his report as "literally accurate." Miss Scudder also intimates that my own reference to her remarks were possibly not literally accurate. My sole purpose at Atlantic City was one of "reporting"—and I can assure you that I would not hazard a statement about which I was not perfectly clear.

One other word, please. Miss Scudder seems to imply that

possibly I was not exactly courteous. At least her question-mark suggests it. If she feels that I was in the slightest degree discourteous, my apologies are hereby extended, as nothing was farther from my intention. Again, let me say, "Thank you, Miss Scudder, for your brilliant amplification in your 'retort cordial' "—and I too "hereby make the amende honorable."

Olney, Md. THOMAS F. OPIE.

Britain's Best Friend

EDITOR THE CHRISTIAN CENTURY:

SIR: Commenting upon The Christian Century's remark, "Some day Britain will realize that, in the withdrawal of Gandhi from politics, she has lost her best friend," a correspondent ironically observes: "In other words, the 'best friend' of capitalism and imperialism is the non-violence of Gandhi and the socialist parties." This implies that true friends of Britain must desire the continuance of British imperialism, and of imperialistic rule over India.

Miss Madeleine Slade, Gandhi's disciple, was asked after a recent address in Boston, "Can India win her freedom without violence?" She answered, "India cannot win her freedom by violence. A certain group of Englishmen are waiting eagerly for Indians to attempt it. They would immediately sweep India with machine-guns and bombs—the only method they know how to use. But non-violence puzzles and disturbs them. They do not know how to deal with it."

Boston, Mass. ALICE STONE BLACKWELL.

A Good Bill in Bad Company

EDITOR THE CHRISTIAN CENTURY:

SIR: I was interested in your conclusion of November 21 that the amendment for a one-house legislature in Nebraska is possibly a momentous innovation and also a great personal victory for the arguments advanced by Senator Norris.

Regardless of the merits of the amendment, nobody knows whether it would have carried providing it had been the only amendment before the voters. Two other amendments were voted upon—that for repeal of prohibition and another to legalize "parimutuel" racetrack betting. All three won out by a good majority.

The principal wet center of the state and largest city is Omaha. In Omaha are also the principal supporters and instigators of the gambling bill. There also is the headquarters of the democratic political machine. Repeal got nearly one-half of its majority there. The liquor leaders urged an affirmative vote on *all three* amendments in order that no mistake should be made on their pet measure. A large amount of misleading propaganda through printing-press and radio helped to swell the vote for racetrack gambling. Among other blessings "it would reduce taxes and help the 4H clubs." In general the vote for the three amendments, including the unicameral bill, tended to rise or fall together in the various counties of the state.

The one-house legislature may prove to be a good thing. Many of us hate to see it come through in company that means gambling, demoralization and alcoholic debauching.

Waco, Nebr. E. H. TIPTON.

Old Age Pensions

EDITOR THE CHRISTIAN CENTURY:

SIR: In his good article in last issue of The Christian Century Paul H. Douglas on "Social Security for Today" seems to me to have left the whole problem of social security in as much uncertainty as he found it. It is the firm belief of an increasing number of American citizens that unemployment insurance is the wrong end from which to approach the problem.

Dr. Douglas freely admits as a conclusion that after prolonged unemployment the worker must fall back upon public help, the very "making of the recipients less self-respecting" against which he started out to protest.

Old age pensions, adequate and large enough to care for all aged persons not otherwise able to carry their own load, and which would take all people over 60 years who accept a pension out of the class of workers, would be the best insurance for younger workers. If the approximately eight million people over 60 years who now hold jobs were retired on a competency it would at once create eight million jobs. The money which these pensioners spend monthly would further create jobs for younger persons. In short what is known as the Townsend plan provides just that. A revolving pension fund, supplied by a sales tax, would provide for the care of age and insure jobs for youth. As a cure for the doldrums of depression no possible employment insurance could approach such a scheme if once put into effect.

To their sad dismay, workers everywhere have found out in the last few years how flimsy insurance of any kind has been as a provider of security. Men who carried adequate insurance protection five years ago, by the millions, have found that with unemployment they have not been able to keep up premiums, have had to cash in on their policies, and having spent the cash, now see their families destitute and unprotected. Any kind of insurance which rests upon the ability of the holder of it to support it by premiums has simply broken down during these terrible years. It is idle talk to advocate it. When the need is greatest, the security is least. We must face this inadequacy of all forms of "insurance" which insures nothing.

Why cannot we have a frank discussion through the columns of The Christian Century of the merits of the Townsend old age revolving pension plan? Let us have its provisions discussed and if it has its weaknesses, let us point them out and correct them.

Greeley, Colo. R. C. SPEER.

The Question Box

1. In the case of the anointing of Jesus in the house of Simon the leper in Bethany (Mark 14:3-10) were the disciples not justified in their complaint? Would not the feeding of the poor have ministered to Jesus, especially in the light of Matthew 25:35?

2. Did Jesus hold out any hope for Judas, and if so, why the statement "good were it for that man if he had never been born" (Mark 14:21)? C.D.C., Prince Rupert, B. C.

1.

THERE is no contradiction between the two aspects of loving service illustrated in these two comments of our Lord. He commended the woman for her wholehearted, selfless bestowal of a token of her gratitude to him, just as he praised the poor widow who gave all she had at the temple treasury (Mark 12: 41-44). There are times when a sudden, impulsive expression of good will is of greater value than a measured and calculated contribution to a recognized and worthy cause. The comment of the disciples signified less their concern for the poor than their surprise and disapproval of an apparently unnecessary use of so valuable an offering. Jesus approved both kinds of giving, the planned and proportionate benevolence on which every good cause must depend for support, and the impulsive outpouring of generosity, the response to an unpremeditated prompting. It was the grudging dislike of such a seemingly thoughtless and wasteful bestowal which obscured in the thought of the disciples the beauty and the pricelessness of the woman's act, and it was this undiscerning attitude on their part which the Master regretted and reproved. This appreciative attitude of his in no way contradicts his basic rule of service as made clear in the great parable of the sheep and the goats.

2.

Jesus made no comment on the fate or the future of Judas. He was only concerned to affirm with emphasis, and as a universal principle, that lives which are deliberately unsocial and vicious are worthless in the economy of God. He used lurid language in making clear his sense of the supreme responsibility of human life in making its choices between good and evil. The destiny of any life must depend on its opportunities and its exercise of the will to achieve the good. The motive is the determining factor. Many interpretations of the motives of Judas have been suggested, not all of which have gained him the short and preemptory shrift which Dante assigned him. But the words of Jesus in the text quoted are both a comment and a warning. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

Coffin Tells Perils Of Communism

Union Seminary Head Sees Liberalism Threatened—The Vanderbilt Case—Dr. Leiper on Germany

(Correspondence from New York)

NEW YORK, Dec. 1.—Henry Sloane Coffin, president of Union theological seminary, made a spirited defense of liberals and liberalism this past week. Speaking at the annual thanksgiving service in St. Paul's chapel at Columbia university he assailed both communism and fascism which have overwhelmed liberalism in so many parts of the world. Condemning both of these illiberal developments, Dr. Coffin said that each of them made a nation of slaves under the despotic tyranny of a party. Fascism and communism together with the "militarism and imperialism—to which they are kin" would, he said, lead us right back to tribalism and barbarism. Dr. Coffin believes that this will be a most difficult period for true liberals but they must be ready to face the issue. There is no real hope for humanity in either the fascist way or the communist. Amplifying his position a little further in conversation, Dr. Coffin said that he would not join the league against war and fascism until it becomes the "league against war, fascism and communism." There will be few to envy the president of Union seminary in these days when the gales created by the world economic crisis sweep around its student body. It is no easy task to be tolerant toward those whose aim and goal is to have done with democratic processes. It is no easy task to be "liberal" toward those whose basic purpose is to destroy "liberalism."

* * *

National Consumers' League

The 35th annual meeting of the national consumers' league is to be held in this city Dec. 11 at 10 a.m. at the Allerton hotel on east 57th street. In addition to the election of officers there will be a discussion of such timely subjects as the adequate enforcement of the labor laws, minimum wage, shorter hours, elimination of child labor, unemployment insurance, etc. The league has also called a "labor standards conference" for the day before.

* * *

The Vanderbilt Ruling

The Gloria Vanderbilt case has had far more than its share of the headlines the past few weeks. One phase of the decision given by the judge has provoked comment in our church circles—the order that the little girl should attend Roman Catholic mass each Sunday. Dr. Fridolin E. Oberlander, pastor of St. John's Lutheran church, gave voice to this criticism before the Lutheran ministers this week. Pointing out that the Vanderbilts had been Lutherans for many generations and that the present generation was Episcopalian, he added: "Here comes a child who was baptized in the Episcopal church and I can't see why a judge should go out of his way in a decision to compel the religious education of the child to be in the Roman Catholic church when we have a state law which says that the first baptism of a child becomes its religion when the child becomes a state ward. I think this is a dangerous position for the Roman church and one that brings about such experiences as are now taking place in Mexico and Spain."

* * *

Presbyterian Young People Active

The young people of New York presbytery are showing the same desire for a more vigorous Christian life which is being manifested by the older men and women of their denomination. As an outgrowth of the conference at Rutgers church last October, the various young people's societies of the church, during the first three Sundays of January, will consider the subject, "How shall I interpret for myself life's fullest meaning?" Out of this there grow other questions such as "Is accumulation Christian?" and "How dangerous is it for me to transmit Christ to the world?"

* * *

Dr. Leiper on Germany

Dr. Henry Smith Leiper was the speaker last Monday afternoon before the Union seminary alumni. Dr. Leiper has had unusual opportunities to view the German situation at close hand and he spoke clearly and forcibly of the developments there. He gave his hearers a fresh sense of the remarkable heroism of the leaders of the German churches as they battle against "Caesar's ghost" which now stalks across Europe. He made clear that this state totalitarianism would stop at nothing to bring the churches under its complete domination.

* * *

Now It Can Be Said

An item which was not featured in our metropolitan press is of more than passing interest. Mrs. John S. Sheppard, who played a prominent part in the campaign for the repeal of the 18th amendment and is now a member of the New York state liquor control authority, discussing liquor laws the other day, pointed out that there was grave danger in making liquor too readily available. She said: "The ultimate result will be to place an increased economic burden on the state for the support of hospitals for alcoholic cases and asylums for the alcoholic insane."

* * *

Sales Tax Impends

It looks as if little could now be done to stop a city sales tax. There is no doubt that this method of getting revenue will get the money but there is also no doubt that this is a tax on the poor, on those least able to bear it. It is most disappointing to see our fusion administration surrender to the bankers on this vital point.

EDMUND B. CHAFFEE.

Parliament Faces Crucial Session

India Question, Derelict Areas, to be Considered—Gambling Hit in Session Just Closed—Wonderland's "Alice"

(Correspondence from England)

LONDON, Nov. 27.—The parliamentary session ended last week, and the new one begins today Nov. 27. The process of winding up the last parliament involved several late and at least one all-night sitting. In the end the government got their measures, chiefly the lottery bill and the "sedition" bill, but both were very different at the end from their original drafts. Broadly speaking, the gambling bill limits the operations of such obvious gambling centers as dog-racing tracks. Greyhound racing is restricted. Big sweepstakes become illegal. There are to be no state lotteries though certain members took occasion to propose this dangerous method of improving state finance. The sedition bill is viewed with disfavor and even alarm by those who still believe in liberty; but it is certainly hedged around with many provisions which should be a safeguard. The last session did not show the government to good effect. The new one will be decisive. If there is no election in 1935 there must be one in 1936; and this parliament will be the one upon the records of which the government must fight the election.

The principal bills will deal with India, derelict areas, electricity, overcrowding, tramp shipping and cattle industry. The danger zone will be found in the discussion of the India bill. The book which gives the recommendations of the special committee is to be sold at one shilling and is therefore meant for the reading of the general public. There may be 50 days spent on this bill and storms are certain to be raging. On Dec. 4 Mr. Baldwin will face the representatives of the conservative party and will have to fight for his position. The tories are sharply divided upon India and much will depend on that meeting. The measures of the government to deal with derelict areas have so far roused little enthusiasm; one member said they made the house of commons into a depressed area. But there is still time for the government to make bolder plans.

The forecast must be "stormy weather ahead and for the long future much unsettlement."

* * *

"Alice," of Wonderland Fame, Passes

Many Americans will remember the visit to their country of Mrs. Alice Pleasance Hargreaves, the original Alice of Lewis Carroll's "Alice in Wonderland." They no doubt heard with regret of her death at her home in Kent. Her story is one of the proofs that in the assignments of fame it is the impossible that happens. Seventy-two years ago a mathematical don at Oxford took three children on the river

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and told them a story. They were the three daughters of the dean of Christ church, whose name lives on inseparable from that of Scott in the Greek dictionary. But they, and chiefly "Alice," live because Lewis Carroll told them stories on a summer afternoon. Who of the many gifted in Oxford 72 years ago survive today? And would the Reverend Mr. Dodgson of Christ church have lived on if he had only written treatises on mathematics? And now the little child, whom he all unconsciously endowed with honor and fame, has died rich in years, and of that little party on the river only one now is left.

* * *

Holds Church Should Have Its Foreign Office

Among the celebrations of the armistice season a place of importance belongs to the meeting arranged by the council of Christian pacifist groups in the Central hall. There was a large overflow meeting. Canon Raven, Rev. Leyton Richards, the bishop of Birmingham, Rev. Henry Carter and Canon "Dick" Sheppard, now of St. Paul's, were the speakers. Mr. Richards urged that the church no less than the state should have its foreign office. He would even include a kind of ambassadorial service by which the churches of each land would be officially represented in the capitals of every other land.

* * *

And So Forth

I listened to the broadcast account of the Italian-English football match. It is certainly true that the Italians had hard luck in losing one of their men through an accident for which no one was to blame. They seemed to have impressed the commentator by their speed and skill; their methods were in the judgment of almost all who studied them, very rough—"enthusiastic" is the charitable word—and the story of the game reads a little like that of a battle with many casualties. Unhappily the referee could not speak Italian and his warnings may have seemed encouragements! England won 3 to 2.

Dr. J. D. Jones, the recognized leader of the Congregational churches, is to visit Jamaica on the occasion of the centenary of Congregationalism on that island; he sails Jan. 26; he will represent both the Congregational union, the Colonial Missionary society and the L.M.S., all of which have their part in this celebration.

What can the churches do for peace? Rev. Henry Carter, the Methodist preacher, unwearying champion of all good causes, has put down four propositions. He says: "These, then, are the four claims which I believe the churches should urge: First, a genuine reaffirmation and return to the solemn undertaking given in the Kellogg pact. Second, an unflinching inquiry into the relations between British armament firms and foreign countries. Third, a bold gesture of disarmament. Fourth, a renewal of fealty to the peacemaking activities of the League of Nations."

EDWARD SHILLITO.

Priest Named Labor Board Director

Rev. Peter M. H. Wynhoven, editor of Catholic Action of the South, archdiocesan weekly, and prominent figure in New Orleans, has been named director of the regional labor relations board.

Apologizes for Racial Appeal

Unfortunate Comment of Sunday School Editor Regretted by United Church Moderator—King Gordon Again

(Correspondence from Canada)

TORONTO, Nov. 30.—A Christian church through its official head has apologized to a Jew, and this is how it came about. The deputy minister of welfare—a highly esteemed educationalist—addressed a meeting of ministers on social problems confronting the church. In so doing he had occasion to refer to new temptations which face young people through the open sale of articles which seem to offer immunity in immoral conduct. He also pointed out the acute difficulty when boys and girls, who are already "problem cases," find themselves in such a situation. Certain reporters magnified this obvious remark into an indictment of the whole school population. Thereupon our inexperienced prime minister, who is somewhat bored by "reformers," and who is richly endowed with courage allied to exuberance of picturesque speech, publicly announced his disgust with the official and said that he would not blame the young people of Ontario if they came to Toronto and gave the deputy minister a ride on a rail. But the wildness of this talk was forgotten next day when Dr. George Little, editor of the Sunday school publications of the United church, issued a defiance—not of the prime minister—but of the Hon. David Croll, the innocent and universally respected minister of welfare, proclaiming a province-wide revolt to ascertain whether a "life-long Christian worker" could be thus dismissed by a "border city Russian Jew." The whole community was shocked by this irrelevant introduction of the racial origin of the minister—a fact unknown to most of the people. As an appeal to racial prejudice and to sectional antipathies such words eclipsed the fact that the government had, without affording the original speaker an opportunity to deny the report, suspended him from office.

* * *

Deep Regret and Apologies

Dr. Little has in full measure those amiable and exuberant qualities which characterize the prime minister and he has become an ardent exponent of the Oxford group movement with its doctrine of guidance. This has heightened a self-reliance and courage, already well developed, so that no remonstrance by friends could turn him from his conceived duty of defending a "Christian" against a "Jew" who happened to be a responsible minister in charge of a public department. But the scandal was too great. The sub-executive committee of the general council considered the situation and the moderator, Dr. Richard Roberts, at once expressed the mind of the church in a letter to the minister dissociating the church from the utterances of the editor, and expressing deep regret that any words derogatory to another creed should have been thus uttered, more especially to one belonging to a group "to which historical Christianity is so deeply indebted." This corporate repudiation of a personal offense

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gave great satisfaction to the Jewish community, and Dr. Little himself followed with a qualified apology. Meanwhile the cabinet investigation revealed that the prime minister's denunciation had been based on an untruthful report and the deputy minister has been reinstated. The net effect is a fresh recognition that no successful appeal can be made to anti-semitic prejudice even in support of a political project, or in resistance to an unjust act.

* * *

Episcopal Benediction for Richard Roberts

A new demonstration of Christian comity was witnessed in another city. Dr. Richard Roberts is signalizing his tenure of the highest office in the United Church of Canada by conducting missions of evangelism and retreats for ministers. This week in the city of Hamilton the Anglican bishop, attended by diocesan officials, visited the mission and publicly gave the benediction of the Anglican communion to the moderator's mission. This action following so quickly on the notable episode at the Anglican general synod goes a long way toward the removal of traditional antipathy and mutual exclusiveness which has made any thought of a wider union between the churches concerned seem almost impossible. The moderator indeed, in his direction of a retreat, follows somewhat closely the procedure found in Loyola's "Spiritual Exercises," with such adjustments as the new situation obviously demands, but with the same basis in recognition of common spiritual needs and the conditions of meeting those needs.

* * *

King Gordon Again

Those who would thwart the effort of the Montreal college board to frustrate the purpose of the general council regarding King Gordon are now seeking to make possible his continued work in the church at large with the official sanction of some board of the whole church, thereby hoping to repudiate the Montreal college board as a representative body of the church. We now face not the merits of King Gordon; but King Gordon as a symbol of a cause. The cause is no longer freedom of a Christian minister to proclaim certain views regarding Christian ethics in the Montreal college, but the freedom of the church to give scope to such promulgation as a legitimate interpretation of Christian life in relation to our own times. The direct outcome of the present agitation is yet uncertain, but it expresses a considerable body of serious thought in the younger clergy and members of the church. Gordon is acclaimed as the symbol of a religious struggle.

ERNEST THOMAS.

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Johnston Myers Plans to Retire

Famous Baptist Humanitarian to Conclude 50 Years of Preaching—Miss Mary McDowell Celebrates

(Correspondence from Chicago)

CHICAGO, Dec. 3.—Johnston Myers—Immanuel Baptist church—the longest breadline in the world—think of any one of these items and the others spring inevitably into mind. And now Dr. Myers announces that next June he will terminate his 40-year pastorate at Immanuel church and his 50 years of service in the gospel ministry. His resignation was presented at the annual meeting of his church on Nov. 22.

When Dr. Myers came to the Chicago pastorate from the great Tenth Avenue Baptist church, Cincinnati, 40 years ago, Immanuel was one of the wealthiest and most fashionable of all this city's churches, located in what was then Chicago's gold coast. Without delay he proceeded to shock his well-fed flock by establishing a breadline for the hungry and by adopting as the slogan for Immanuel, "the church that meets every human need without delay." He is, and always has been, impatient of the delays involved in more scientific social service administration and thinks that the only claim a hungry man needs present is an empty stomach. During his ministry at Immanuel it is estimated that more than 20,000,000 people have been fed in his kitchen.

During Dr. Myers' ministry the neighborhood in which Immanuel is located has changed from one extreme to the other; whereas it was once the most desirable residential neighborhood in the city it is now perhaps the least desirable. Only two of the many churches once located there now keep company with Immanuel, and those two are heavily endowed, while Immanuel has no endowment. It is a miracle that this church has been able to hold on at all, and that miracle can be accounted for only by Dr. Myers' bulldog tenacity. A few years ago Immanuel erected a business block in front of the church edifice, on busy Michigan boulevard, with the hope that the building might become denominational headquarters, but that hope has not been realized. The church is heavily in debt, and its future, without Dr. Myers' dynamic leadership, is highly problematical.

Dr. Myers will be 75 this month. "I'd like a few years in the evening of my life when the stress and strain has been relaxed," he says. And he is gloriously entitled to them.

* * *

Mary McDowell Celebrates Eighty Years

A great crowd of friends from "back of the yards" and from all parts of the city gathered at the University of Chicago settlement on the evening of Nov. 30, to celebrate with Miss Mary E. McDowell the 80th anniversary of her birthday and the 40th anniversary of her service as head of the settlement. Most of the administrative work of the settlement has been taken over by Miss Molly Ray Carroll,

but Miss McDowell still lives there, and her kindly smile, understanding sympathy, and wise counsel are still available to the hosts of underprivileged people, young and old, who crowd around her. Many other affairs were held or are planned, among them a program on Dec. 2 at Hull House, where Miss McDowell started her career in settlement work with Miss Jane Addams, by whom she was recommended to the University of Chicago as head of the settlement which the institution was about to found.

* * *

Thanksgiving Day

Community services with churches of all denominations cooperating was the order of the day at Thanksgiving, but there were also several denominational celebrations. Bishop Ernest Lynn Waldorf preached at the Methodist union service in Chicago Temple on "Thankful—for What?" and the Baptist young people held sunrise services in the three sections of the city.

* * *

The Insull Verdict

Most readers will not have waited to learn from this correspondence that Samuel Insull and his sixteen co-defendants were found "not guilty" on the charge of using the mails to defraud. Since trial on other charges is still pending, remarks on the subject must be carefully watched. However, the best comment on the trial that I have read has been contributed by Westbrook Pegler, and I cannot refrain from sharing one or two of his sentences with those who may not have read them. He says: "There may have been other reasons why the jury acquitted Samuel Insull and his supporting cast of 16 crying co-defendants, but the defense outwept the prosecution, and that, after all, is the best proof of their innocence. From old Mr. Insull himself, down through the entire troupe to the merest extra weeper, the sniffling and sobbing by the defensive side was the best performance of mass crying that has been performed in an American courtroom in twenty years."

* * *

And So Forth

The Chicago Ethical society, of which Dr. Horace J. Bridges is the leader, celebrated its 50th anniversary last week, in connection with the convention held here of the American Ethical union.

A thousand laymen and ministers are expected to attend the 52nd annual meeting of the Chicago Congregational union which will be held tomorrow, Dec. 4, in the New First Congregational church. Dr. Ernest Graham Guthrie is general director of the organization. Dr. Jay T. Stocking, of St. Louis, national moderator of the Congregational-Christian churches, is to be the guest speaker of the evening.

A citywide Congregational youth conference was held in the New England Congregational church, of which Rev. Theodore C. Hume is pastor, on Sunday afternoon and evening, Nov. 25. Dr. Hubert C. Herring gave the evening address on "A Crusading Church."

Dr. Francis Wei, president of Central China college, delivered the six Haskell lectures during the past week at the University of Chicago.

CHARLES T. HOLMAN.

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Japan Christians At Social Tasks

Will Care for Children of Famine Zone —War Office Pamphlet Stirs Discussion—Red Cross Meets in Tokyo

(Correspondence from Japan)

TOKYO, Nov. 12.—At the suggestion of Toyohiko Kagawa the National Christian council of Japan has decided to undertake relief measures for children of destitute families in the northeast (Tohoku) famine district. Mr. Kagawa's original proposal was that united Protestantism undertake to place a thousand children into Christian homes throughout the empire and support them for a period of from six months to one year. It was later decided that a more practical way would be to establish two or three children's relief institutions in the famine district, and in addition to this to find as many Christian families as possible who will take in girls who are in danger of being sold into a life of vice, as is the custom when distress strikes Japan's rural regions. This action taken at the recent annual meeting of the N.C.C. in Central Methodist tabernacle, Tokyo, and committed to the social welfare commission for realization, is one of the most outstanding pieces of public service ever contemplated by organized Christianity in this country.

Other significant considerations and decisions of the council had to do with recognition of the conclusion of the "official" Kingdom of God movement and provision for continuing certain union enterprises begun therein, particularly the vigorous promotion of a united program of rural evangelism, and practical measures for realizing certain reforms along interdenominational lines suggested by the International Missionary council. Further report concerning these projects will be made later in these columns.

* * *

Militarist Pamphlet Creates Stir

"Fighting is the father of creation and the mother of civilization." This is the first sentence in a pamphlet which the Japanese war office has recently published and which, because of its direct appeal to the nation on political matters, has caused a storm of discussion in all circles. The pamphlet specifically challenges the nation to the realization of a higher degree of centralized authority in politics, economics and social reform, and implies that the military leaders of the country are most capable of bringing these improvements to pass. Civilian political savants charge that the war department has thereby violated the imperial rescript of Emperor Meiji which explicitly enjoins the military and naval service departments from active participation in the nation's political life. It is altogether likely that this issue will be central in the special convention of the diet soon to be called to consider the empire's difficult economic problems.

* * *

Red Cross Forces Meet in Tokyo

The 15th quadrennial world conference of the International Red Cross held in Tokyo the latter part of November was a colorful and friendly conclave, bringing representatives from more than 50 nations to Japan at a very momentous time. Even while the delegates were in the country the world was startled by the frightful typhoon which struck Osaka and vicinity, and wide attention was also being called to the need for humanitarian efforts to save life in the famine district of north Japan. Perhaps the most portentous action of the conference was the further recognition of the importance of Red Cross activities and organization among the youth of all lands, the fine effects of such emphasis being clearly demonstrated in Japan's Junior Red Cross units. Another highlight of the convention was the admission to membership of Russia's Red Cross and Red Crescent societies; but the soviet's first proposal as a member, to broaden the scope of Red Cross interests to include active measures to prevent war, rather than merely to bind the wounds in such disasters, was decisively rejected. Strange it is that the "atheistic" Russians seem to be carrying the offensive in so many moral and social reforms which ought naturally to be sponsored by the so-called Christian nations. At the close of the conclave a gift of 100,000 yen for international Red Cross activities by their majesties, the emperor and empress of Japan, was announced.

* * *

New Budget Provides Billion For Army and Navy

The annual budget struggle is on in the cabinet of the government. It seems now that the budget will exceed somewhat that of last year, Y2,200,000,000 of which approximately one billion will be for army and navy appropriations, new and old. Political and economic wiseacres advise caution in floating additional bond issues for the billion deficit which this will entail and which will but add to the already excessive national debt. The finance minister talks of possible increases in taxation, perhaps even a larger tax on the munition industries and other capitalistic interests now profiting by Japan's program of industrial expansion; but further bonded indebtedness seems the more likely way of procedure. Meanwhile the farmers' plight grows more desperate in many parts of the country, with the militarists still posing as the true representatives of the rural masses against the capitalists. It is significant that instead of widespread observance of Armistice day here there began on that very Sunday a huge military maneuver and review upon which the emperor was in attendance. The only mitigating factor on the horizon is the recent statement by Mr. Kagawa that "providential losses" by the army and munitions industries in the recent Osaka typhoon have made war impossible for at least some months to come.

* * *

And So Forth

October 18 marked the 75th anniversary of the arrival in Japan of Dr. and Mrs. J. C. Hepburn, the vanguard of Protestant missionaries to enter after the official opening of the country to foreign intercourse. As Christian missionary, practicing physician, statesman, translator of the Scriptures, educator and inventor of the romanized system of writing Japanese, Dr. Hepburn's name is indelibly written in the history of Japanese life and thought.

T. T. BRUMBAUGH.

Colorado Pastors Fight 'Cobwebs'

Statewide Conferences Stimulate Thinking—Honor Community Chest Pioneers—Dr. Schofield Comes to Iliff

(Correspondence from Colorado)

DENVER, Nov. 27.—The Congregational churches of Colorado have just experienced a new type of visitation by national officials of the church. Colorado is the center of considerable home missionary work by the Congregational church and Dr. Ernest M. Halliday is the executive head of this work. And yet Dr. Halliday and Dr. Fred Fagley, another important executive of the Congregational church, have just completed a series of conferences in which practically every pastor of the state has participated and no mention was made of any aspect of the missionary program of the church. The objective was to stimulate the ministers in their own thinking on religious problems and inspire them to initiate adult education projects which will enlist the laity in the study and discussion of the central truths of Christianity. Two-day conferences were held in Pueblo, Denver, Greeley and Grand Junction. It was indeed "a call without a haul." The supply of intellectual cobwebs among the Congregational clergy of the state has been greatly reduced by the visit of Dr. Fagley and Dr. Halliday.

* * *

An International Exhibit

The Denver chapter of the American association of university women and the Denver Y.W.C.A. have just completed an international exhibit. A most interesting group of books, posters, pictures, costumes, handicraft and flags were assembled in the auditorium of the Y.W.C.A. The exhibit was highly colorful as well as educational. It was supplemented during world fellowship week by a series of programs designed to create international understanding and friendship. The programs included such features and themes as "An International Passport," "China Seen Through the American Window," "The Art of the American Indian," Spanish-Mexican music ensemble, and a Negro chorus.

* * *

Honor Community Chest Pioneers

Denver was the first city of America to launch the movement which has grown into the community chest. Tribute was paid at the Denver community chest campaign luncheon yesterday to the three clergymen who initiated the movement: the late Dean Hart, Father O'Ryan and Rabbi Friedman. More than 40 years have passed since they founded the associated charities, but two of them are still active in the leadership of the city.

* * *

Stimulate "Strike" of Relief Workers

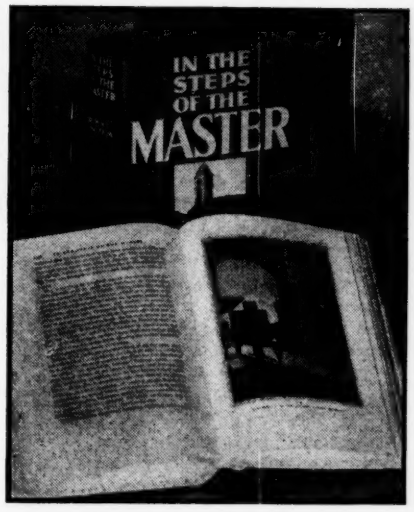
Colorado has just witnessed an effort to stimulate a "strike" of relief workers. A large number did leave their work in Arapahoe county and make certain demands of the state relief administration. They were immediately put on direct relief. An automobile caravan was assembled by the "strikers" and they came to Denver to "persuade" relief workers in this county to join the "strike." The Denver police department furnished them a motorcycle escort as they went to points where relief work was in progress. Considerable violence attended their effort to get recruits for their "strike," but only 27 out of 5,000 workers left their posts and they quickly asked to be put back to work.

* * *

Iliff School Has New President

Dr. Charles E. Schofield was installed as president of the Iliff school of theology on Nov. 8. Dr. F. C. Eiselen, of the Methodist board of education, gave the major address.

VERE V. LOPER.



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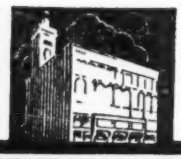

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Pilgrim Heritage Still Cherished

New England Lauds Old Plymouth Customs—Canon Bell on Protestantism —Adult Education by Drama

(Correspondence from New England)

SOMERVILLE, MASS., Dec. 1.—Early history exerts persistent influence even in states two-thirds of whose population is of foreign parentage. The editorial by "Uncle Dudley" in the Boston Globe of Nov. 28 recalled the "custom in certain old families at Plymouth to lay three grains of corn beside each plate, at Thanksgiving, in memory of 'starving time.'" "How explain," it asked, "the hold of the festival on the affection of New England people and their offshoots over the continent? It is a living memory of the power of the human spirit to weather adversity. The Plymouth plantation seemed doomed to extinction, if anything ever did, yet it lived to become the spiritual saga of a nation. What saved it? . . . These people relied upon a spiritual force above and beyond themselves. . . . The human spirit, plus that something, is still stronger than the wilderness!"

The editorial was quoted in many a sermon that evening and the next morning, as by Rev. A. S. Haag, of the Evangelical church, at the union meeting of Winter Hill churches. But he startled his hearers by reminding them that the Pilgrims survived because they practiced communism. "From the common storehouse, daily distribution, at one time of only five grains of corn, was made to all from Gov. Bradford to a five-year old. Today, still, we can scarce hear the rejoicing of those who have, for the weeping of those who have not; and what can save our civilization but the same spirit of sharing?"

* * *

Are the Pilgrims' Descendents "Less and Less Religious"?

Canon B. I. Bell, of the Cathedral of St. John, Providence, asserts that "the Episcopal church occupies a strategic position in the modern return to Catholic belief and practice. Protestantism for the last century has grown less and less concerned with the worship of God," and hidden its weakness in an activist social service. "Four-fifths of Christendom are Catholics, and for four-fifths of Christian history all were Catholics." We are ready for a free catholicism, free from modern ultramontanist papalism, "unknown in the days of Augustine."

Dr. Arthur W. Cleaves, of the First Baptist church, rejoins: "Among the denominations which Canon Bell calls moribund, are the fastest growing religious bodies in America today. They well know their weaknesses, but they are increasingly laying hold on the Source of strength. Observe the vigor and humility with which social and religious problems are attacked." Their enrichment of worship does not imply growing acceptance of the "catholic" conceptions of the episcopacy and the sacraments. "Jesus did *not* found a church in which 'a continuity of bishops was to be essential.' To assert that the sacraments are the only or principal means of grace is to fly in the face of facts; e.g., the Friends. . . . A God real and accessible; a Christ through whom grace comes directly to the individual; a Spirit who leads men increasingly into the truth; a free church, the living body of Christ; and a kingdom of God which shall replace the outgrown social institutions of men's devising—for these things Protestant churches stand."

* * *

Adult Education by Drama and Radio

"The Adult Education Council of Greater Boston" was organized Feb. 7 "to study, stimulate and coordinate educational programs for adults to promote individual development and effectiveness in the social order." Its president is Prof. Kirtley F. Mather. Among its directors are Mrs. Eva Whiting White, Father Michael J. Ahearn and Dr. Karl T. Compton. Its bi-weekly "Agenda" reports the success of the fine arts theater programs, the film-drama "Power" having entered upon its fourth week with 20,000 admissions paid to date. The council will cooperate with the World-wide broadcasting corporation, owners of the short-wave station WIXAL, in a series of educational programs, Sundays, Tuesdays and Thursdays, 7:30 to 9:30, with the assistance of prominent educators, the New England conservatory of music and community orchestras and choruses. That corporation has refused to commercialize its station that it may be devoted wholly to cultural purposes.

* * *

A Rabbi Whose Hearers Are 70 Per Cent Non-Jews

Temple Israel, Boston, will celebrate its 80th anniversary Dec. 7-9. Four years ago, it made Dr. Harry Levi, after a pastorate of 16 years, rabbi for life. It follows the "liberal form." While officially Jewish, Dr. Levi estimates that 70 per cent of his audiences on Sunday morning and 90 per cent of those who listen over the radio are non-Jews. Still more important, he thinks, is the social and educational work in the buildings on Longwood avenue, where last year 900 gatherings were held, with a total attendance of half a million children and adults. "Some of our best instructors are Christians. We pay our teachers more than the public schools, $7 for a two-hour session. This work, as that at the temple, is financed almost entirely by dues from members of the congregation, from $5 to $500."

* * *

Other News Notes of Interest

For nine days, Nov. 14 to 22, Hartford, Conn., was host to one of the largest gatherings of rural life ever held in the United States, the National Grange, representing a million farm families. Its final resolutions are said to "have left a wave of wonder at their wide range. This assembly yearly lays groundwork for achievements which bring lasting good to agriculture and the whole country." The national master, Louis J. Taber, voiced its spirit: "Recovery will come when we take emphasis from the material and place it upon the Infinite, and reaffirm the inspired teachings of the sermon on the mount."

Dr. Oscar Edward Maurer has completed 25 years in the pastorate of Center church, New Haven. The Journal Courier commented: "He has taken seriously his

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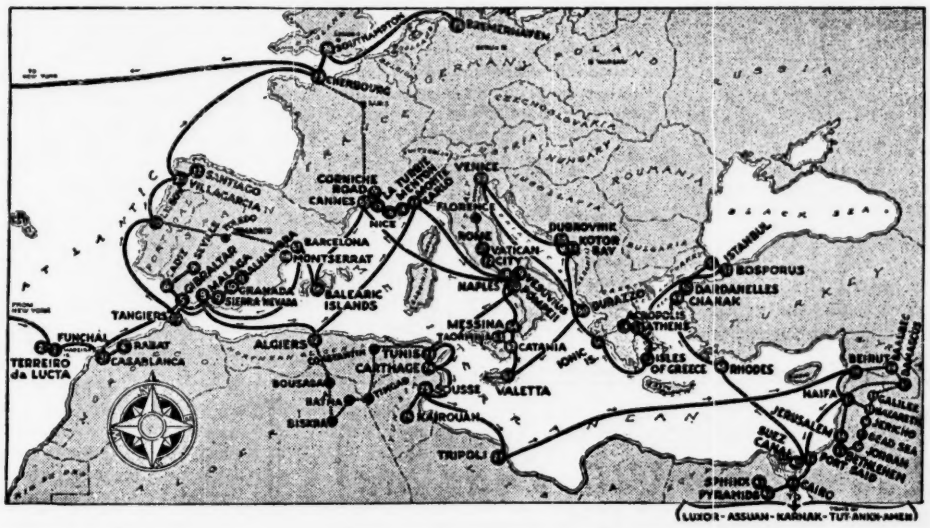

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"Training for social work with religion as a major basis" is the object of a new course in Boston university given by Prof. Charles R. Zahniser. "In my classes," he says, "where we have Protestants, Catholics and Jews, we have no difficulty whatever in making this emphasis upon religion."

The Fellowship class for men, in Calvary Baptist church of Lowell, Mass., is reported to have a membership of 1,100. Attendance with visitors sometimes compels adjournment to a nearby theater, and nearly 3,000 attendants have been recorded. Another large men's class, in the West Somerville Baptist church, plans to celebrate its 50th anniversary from January to April, 1935.

The Christian Science Monitor did a service to the cause of peace by its interview with Viscount Admiral Saito, published in its weekly supplements of Nov. 21 and 28. The Japanese embassy questioned its accuracy, whereupon the Monitor published a facsimile of the note in which Saito approved the text. This throws into the stronger relief his assertions: "Japan has no quarrel with America." "The common man in every nation, who pays the bills and suffers, is the person who should be saved at the coming London conference, and not the staggering armadas of fighting ships."

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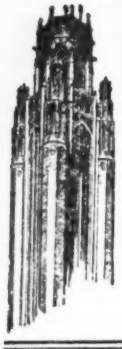

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New Jersey Young People Against War Participation

The annual conference of the Baptist Young People of New Jersey adopted some strong resolutions against war and the present capitalistic system, and in support of total abstinence and better race relations. "We affirm that in order to achieve a Christian civilization the present economic method must be abolished and must be replaced by a setup in which the service motive replaces the profit motive, and human values supplant property values." In their anti-war resolution the young people made this vow: "We declare our intention neither to sanction nor to participate in any war for any purpose whatsoever; we absolutely condemn and refuse to engage in any forms of military training such as the R.O.T.C. or C.M.T.C.; we condemn the exploitation and manufacture of arms and munition for any gain and urge the passage of a bill in congress removing the profit from armament manufacture. We declare for total disarmament of the world."

President Urges Ratification of Child Labor Amendment

A letter from President Roosevelt concerning the child labor amendment was presented to the national child labor committee, at its recent meeting in New York city. Expressing his gratification with the "outlawing of child labor" through the NRA, the President said it is his desire that this advance be made permanent: "In the child labor field the obvious method of maintaining the present gains is through ratification of the child labor amendment. I hope this may be achieved."

Methodist Colleges Report Increased Registrations

An increase of 5.4 per cent in colleges and universities affiliated with the Methodist Episcopal church during the first quarter of 1934 over registration the preceding year is announced by the Methodist board of education.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Anne of Green Gables

(Ann Shirley, Tom Brown) (RKO) Congratulations to the industry for capturing so splendidly the simple, refreshing human appeal of the well-known story. Little star a delight as highly imaginative orphan girl taken in by frosty spinster and her gentle bachelor brother—outstanding rôles.

For A: Charming. For Y: Excellent. For C: Very good.

Crimson Romance

(Ben Lyon, Von Stroheim) (Mascot) Confused romantic melodrama of 1916, packed with thrilling air-fights and too much else. American hero enlists with German pal in German army, but deserts when America enters. Both love same girl

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The 20th Century Quarterly 440 S. Dearborn St. CHICAGO

till air-duel gives grim decision. Acting below par.

For A: Hardly. For Y: No. For C: No.

Flirtation Walk

(Dick Powell, Ruby Keeler) (1st Natl) Pleasant musical romance with colorful sets and appealing love story beginning in Hawaii and ending at West Point where cadet-hero wins honors and the general's daughter. Stirring drill scenes and amusing glimpses of cadet life. Played in engaging manner.

For A: Good of kind. For Y: Entertaining. For C: Probably good.

Lemon Drop Kid

(Lee Tracy, Helen Mack) (Para) Damon Runyon yarn with hero a breezy, crooked racetrack bookie of sordid background and instincts. Meets, marries, and is reformed by heroine. She dies, he relapses into jail, but their baby works reform again, this time permanent. Feeble production.

For A: Mediocre. For Y: No. For C: No.

Limehouse Blues

(George Raft, Jean Parker) (Para) Sordid melodrama laid in London's Chinatown, with unpleasant characters and unhealthy atmosphere. Raft is wealthy, unscrupulous, half-caste Chinese smuggler who falls in love with his white protegee, and sacrifices his life to save the man she loves.

For A: Hardly. For Y: Unwholesome. For C: Certainly not.

365 Nights in Hollywood

(James Dunn, Alice Faye) (Fox) Stupid title for feeble mixture of farce and musical comedy. Former film star, reduced to directing in fake dramatic school, discovers new blonde star and makes comeback in "successful" picture. Slapstick comedy and elaborate dance numbers. Harmless but dull.

For A: Mediocre. For Y: Worthless. For C: No.

Tomorrow's Youth

(Dickie Moore) (Monogram) Ordinary film intended as strong preachment against divorce, but without much distinction either in situation or acting, except for appeal of child actor. Situation where he becomes judge at divorce hearing and brings about reconciliation, decidedly far-fetched.

For A: Hardly. For Y: Perhaps. For C: No.

Best Recent Films for Family:

Mrs. Wiggs of the Cabbage Patch
Count of Monte Cristo
Treasure Island
Servant's Entrance
Peck's Bad Boy
Happiness Ahead

Films of Special Interest for Adults:

Barretts of Wimpole Street
What Every Woman Knows
One Night of Love
The Fountain
Marie Galante
Great Expectations

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BOOKS RECEIVED

Catholics, Jews and Protestants: A Study of Relationships in the United States and Canada, by Claris Edwin Silcox and Galen M. Fisher. Harpers, $2.50.

Divine White Right: A study of race segregation and interracial cooperation in religious organizations and institutions in the United States, by Trevor Bowen. Harpers, $1.75.

When God Hides, by Paul E. Scherer. Harpers, $1.00.

The Ancestry of our English Bible, by Ira Maurice Price. Ninth edition, revised. Harpers, $2.50.

Modern Housing, by Catherine Bauer. Houghton Mifflin, $5.00.

The Bible Calendar, compiled by D. A. McGregor. Morehouse, 8 cents.

Toward Stability, the Problem of Economic Balance, by Sumner H. Slichter. Holt, $2.00.

Plays of American Life, by Fred Eastman. Samuel French, $2.50.

How Christmas Came to the Sunday-Schools, by Katharine Lambert Richards. Dodd, Mead.

Wind-Swept Strings, by Ida Capen Fleming. Author, San Francisco.

This Spring of Love, by Agnes Sligh Turnbull. Revell, $2.00.

The Minister's Manual, edited by Joseph M. Ramsey. Revell, $2.00.

Condition of India, Report of the delegation sent to India by the India League in 1932. Universal Pub. Co., 20 Vesey St., New York, $1.50.

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